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SPECULATIVE MASONRY

A. S. MACBRIDE, J.P.

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SPECULATIVE MASONRY

*Its Mission, Its Evolution and
Its Landmarks*

BEING A SERIES OF LECTURES DELIVERED AT THE
LODGE OF INSTRUCTION IN CONNECTION WITH
LODGE PROGRESS, GLASGOW, NO. 873

BY

A. S. MACBRIDE, J.P.

*P. Dep. Pr. G. M. Dumbarton; P. M. of Leven St.
John, No. 170, and Progress, Glasgow, No. 873*

WITH AN INTRODUCTION BY

JOSEPH FORT NEWTON, LITT.D.

Grand Lodge of Iowa



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To
THE BRETHREN
OF HIS MOTHER-LODGE
LEVEN ST. JOHN, NO. 170;
WHOSE LOVING TRUST STIMULATED
HIS EARLY EFFORTS IN MASONIC WORK:
And To
THE BRETHREN OF LODGE
PROGRESS, GLASGOW, NO. 873;
WHOSE WARM SYMPATHY ENCOURAGED
AND WHOSE GENEROUS SUPPORT CONSUMMATED
THE PRODUCTION OF THIS STONE FOR THE TEMPLE:
THE AUTHOR
WITH FRATERNAL AFFECTION AND RESPECT
DEDICATES THIS VOLUME

INTRODUCTION

BY JOSEPH FORT NEWTON, LITT.D.

MASONRY had many great teachers in the last generation, men of the first order of intellect who devoted their fine powers to a critical study of the history of the Craft, and the exposition of its simple, wise and beautiful truth. Gould, Pike, Mackay, Hughan, Crawley, Speth, Fort, Parvin, it is an honour to recall the names of such men, into whose labours we have entered, and whose legacy is a rich inheritance. Noble men, great Masons, tireless scholars—our debt to them is beyond calculation. But reverence for the men of other days should not make us forget our leaders to-day, who are doing so much to interpret Masonry and make it effective for its high and noble purposes.

Among the teachers of Masonry in our own time, no one was more worthy of the honour of his Brethren of every land and rank than the late Brother A. S. MacBride, of Lodge Progress, Glasgow, whose death was a bereavement to the Craft. For twenty-five years, or more, he was a teacher of Masonry in Scotland, instructing young men in the symbolism and ceremonial of the Craft, and he left a permanent impress upon the Masonry of his native land. Though not a great scholar, he was a man of rich learning—more practical than academic—but his artist-eye, his sense of the fitness of things, together with his spiritual insight and sound common sense, made him an ideal leader. Whether in public printed

lecture, or in the more private teaching of the Lodge—examples of which he left us in the form of rituals of the first three Degrees—his work had the same sagacity, the same sanity, the same fine touch of the poet-vision, which marked his as a truly wise teacher.

Such a volume as the following pages, which grew out of a series of lectures delivered in Lodge Progress, is a rich legacy to the Fraternity which its author served with fruitful devotion; and it is one of the best Masonic books of our generation. For one thing, its style is the native speech of Masonry—simple, lucid, aglow with moral passion and poetic beauty. Nay, more; it is a book of real vision, in which Masonry is shown to be a wise, clear-seeing, practical Moral Idealism, touched with spiritual meanings and taught in symbols, parables, emblems, and dramas; at once an interpretation of life and a way of living. Indeed, it is one of the classics of the Craft, its great value being that it grew out of the actual teaching of Masonry in the Lodge; and some of us had hoped that it might be the forerunner of other books of like spirit and quality. The brief sketch of the Masonic career of the author here given—such a sketch as his too great modesty would permit—is both interesting and valuable; but it conveys but a slight impression of a man of unmistakable distinction of character, of singular personal and intellectual charm, brotherly, brilliant, winning; a gracious gentleman, to have known whom is to have something to remember of the finest tradition of his country and his race—a Mason to whom the world was a Temple, a poet to whom the world was a Song.

“Brother A. S. MacBride was initiated in Lodge Leven St. John on the 13th July, 1866. On November the 19th, of the same year, he was elected Secretary; and on November 22nd, 1867, he was elected Master. The Lodge Leven St. John was constituted on April 9th, 1788,

by several members of the craft residing in and about the towns of Leven in Dumbartonshire. As stated in the Charter, it was granted ‘for holding a Lodge in the said towns of Leven.’ That is, it was a movable Charter, and the old minute books which are preserved in fairly good order and which go back to the 6th November, 1788, show that meetings were held in various places from the river Fruin on Loch Lomond side, to the bridge over the river Leven at Dumbarton. These old minutes seem to indicate the existence of an unchartered Lodge, previous to the existing Charter from the Grand Lodge in Edinburgh.

“It has been a practice from 1788 at least, as shown by the Minutes of the Lodge, to appoint instructors to every newly initiated member; and Brother MacBride in this respect had the good fortune to have as his instructors two of the very oldest Masons in the Lodge. It is to the instruction he then received that he attributes the enthusiastic interest with which he has for fifty years studied the history and symbolism of Masonry. It was at one time the universal custom in all Scottish Lodges to appoint these instructors (or ‘intenders’ as they were called) to newly entered brethren, and it is to be regretted that this good old custom has been abandoned generally. It is still, however, faithfully observed in Lodge Leven St. John.

“In the second year of his accession to the chair, Brother MacBride introduced his system of lectures and instruction. He began, first of all, with the office-bearers, and in a year or two with the members of the Lodge. After seven years he retired from the chair, but still maintained a close connection with the Lodge. In 1879, with some reluctance and only at the unanimous and strong desire of the members, he once more accepted the position of Master. He continued in office until 1884, and as Past Master continued taking an active interest in the Lodge

INTRODUCTION

affairs. He was recalled again to the chair in 1887, and was in harness until 1896.

“During this period of nearly thirty years the Lodge established a reputation for a high standard of ‘work,’ discipline and enterprise, and its members became celebrated for their knowledge of Masonry. The Lodges in Scotland generally, at that time, met in licensed premises; and Leven St. John met in the Black Bull Inn, in the village of Renton. The higher ideals of the craft, however, began to dominate the minds of the members, and the incongruity of having solemn and sacred ceremonies in a hall devoted to the worship of Bacchus determined them in 1891 to have a building of their own. Although a country Lodge, whose membership was small in number and practically composed of workmen, yet such was its vital energy and enthusiasm that, despite many difficulties, a commodious Lodge Room was erected. In a few years the Lodge building was not only completed free from debt, but a new building fund was formed of upwards of three-hundred pounds for extensions. These extensions have now been completed and the building stands a monument to the enthusiasm and loyal devotion of the members, for, with the exception of three brethren belonging to other Lodges who unsolicited sent donations, all the expense amounting to about three thousand pounds has been defrayed by them. The Lodge Room presents some unique features in its pillars, winding stair of three, five and seven steps, and its middle chamber.

“Sixteen years ago Brother MacBride removed to Glasgow and there threw in his lot with Lodge ‘Progress,’ which had been established two years previous. This Lodge is founded on temperance principles, a part of its constitution being, ‘No intoxicating or spirituous liquors shall be permitted at any meeting or communication of the Lodge, or held under the auspices of the Lodge.’

This was in Brother MacBride's opinion a movement that deserved the encouragement of every well-wisher of the craft. Personally, he was not a total abstainer, but the drinking customs in connection with many lodges had become such a serious evil that some counterweight was greatly needed, and he therefore joined Lodge Progress. His long experience gave him an early opportunity of being of service to that Lodge; its members, while full of enthusiasm, being practically inexperienced in the work of Masonry.

"In November, 1900, he was elected Master, and during that year he applied himself to the training of office-bearers in a knowledge of their duties and of the "work" in connection with the various degrees. In the succeeding year, and for fully ten years as a Past Master, he applied himself to the work of instruction. Enthusiastic instructive Lodge meetings were carried on for three or four months every winter. At these meetings lectures were delivered by him which have been revised and printed in a work entitled *Speculative Masonry*. Besides this, various symbols and ceremonies were explained in detail and the students attending were also given an opportunity of 'working.' The result has been this: Lodge Progress stands out, not only as the strongest Lodge in Scotland, but also as representing the highest ideal in its method of 'working.' It is no boast, but a plain fact that these two Lodges, Leven St. John and Lodge Progress, are models in the manner in which they 'work' the ceremonies of the various degrees, and in the knowledge possessed by their members of the symbolism and principles of Masonry.

"When residing in the province of Dumbarton Brother MacBride took an interest in the proceedings of the Provincial Grand Lodge of Dumbarton. He was Secretary for a number of years and filled the offices successively

of Provincial Grand Junior Warden, Provincial Grand Senior Warden, and Deputy Provincial Grand Master. On removing to Glasgow he was asked to allow himself to be nominated for office in the Provincial Grand Lodge of Glasgow but refused, considering that his energies could be directed to better purpose in the Lodge of Instruction connected with Lodge Progress. He, however, gave his services as a member of Provincial Grand Committee for a number of years.

"Brother MacBride has been a member of the 'Quatuor Coronati Lodge,' London, since May, 1893, and has found the transactions of that Lodge of immense value to him in the course of his Masonic studies. He has always been an advocate for reform in Lodge 'working,' and his criticisms of the coarse, vulgar methods adopted in some lodges brought on him occasionally the condemnation of his brethren, who, not having studied the symbolism of the craft, had very little conception of its real beauty and significance. These controversies, however, are all now things of the past, and he has been able to overcome, or modify, the views adverse to his mode of 'working,' and to gain generally the respect and esteem of those who at one time were his opponents.

"Everywhere in the west of Scotland there has been of late years a marked improvement in the 'work' of Masonry. The atmosphere of the lodges has been purified and elevated to a very considerable extent, and a larger and closer knowledge of its symbolism has been diffused amongst its members; and Brother MacBride rejoices at having been able in some degree to have contributed to this beneficial result."

The work of Brother MacBride in behalf of Masonry may be divided into three parts, as things Masonic are so often divided:—First, his genius as an expositor of the history, philosophy and symbolism of the Craft, for proof

of which one need not go further than the lectures in this volume, which might well have been entitled *Practical Masonry*. At least it is a very practical interpretation of *Speculative Masonry*, and that is more than ever our need. Second, his mastery of the Ritual, and his insight and skill in making it not only luminous, but more perfect as a medium through which the spirit and truth of Masonry may be conveyed to the initiate. Of this aspect of his work one may not write in detail, except to say that the Ritual prepared by him for Lodge Progress is an admirable example of what a Masonic ritual should be, alike in its dignity and beauty of form, no less than in its depth and suggestiveness of meaning. It is an unalloyed delight to eye and ear and heart—Masonry wearing a robe woven by a poet-hand, and worthy of its spirit and truth.

Third, the manner in which he used the Ritual, not only to evoke the Spirit of Masonry and to promote its fellowship, but to teach the truth it was meant to teach. He was a teacher of teachers—following the teachers who taught him—using the Ritual, keeping close to the Ritual, and through it leading his pupils to the wider questions which grow out of it and are suggested by it. Herein his method was sound, both Masonically and pedagogically, and it is a hint to put those who would teach Masonry on the right track. Always his first care was to train the Officers of the Lodge, making them leaders and teachers of the Craft, as they should be. For example, the following “Hints to Masters,” which serve as a preface to the Ritual of Lodge Progress, may show something of his method and spirit:

- 1.—The Master should not be Craftsman, labourer, and everything. He should superintend and direct the work.
- 2.—Have a meeting of the Officers, as soon after the election as possible, to arrange your work, and encourage them to study and enter upon their duties with an enthusiastic spirit.

- 3.—Get each Officer to learn the duties of the Officer immediately above him, so that he may, when required, be able to perform them.
- 4.—Always remember it is the Master's work to plan, and to draw out the plan of work. Treat your Officers confidentially and show them your plan, and then you may rightly expect them to work to it.
- 5.—Give every encouragement to any one who wishes to work, and get your Officers to do the same; but bear in mind that your own members have the first claim on your assistance and encouragement.
- 6.—Do not parade your authority, but prove yourself worthy of the power placed in your hands, by using it as seldom as possible.
- 7.—Remember that the best Master is he who best serves the Craft.

No wonder such a method, used in a true Masonic spirit of mutual good will, and made effective by a fine practical capacity, attested its worth and wisdom in rich results. It was the rare pleasure of a lifetime to visit Lodge Progress—which, in 1917, conferred upon me the honour of Honorary Membership—to meet its members, and to join with them in paying homage to one of the wisest Masonic teachers of our generation, whose work had won, and will win increasingly, the lasting gratitude of the Craft. The genius of Masonry had wrought itself into his very nature, and when I saw him there was in him a ripe, mellow, old-gold beauty of character such as Carlyle felt in Chalmers, “as of the on-coming evening and the star-crowned night.” To-day, among things for which to be thankful, I am grateful that I was permitted to know him, sit in Lodge with him, and tell him in the presence of his Brethren how much his fellow-workers on both sides of the sea honoured his life and valued his labour in behalf of our gentle Craft.

J. F. N.

PREFACE

THIS book is a revision and condensation of several lectures delivered to the Lodge of Instruction, in connection with Lodge Progress, Glasgow. At the urgent request of a large number of the members of the Craft these are now published, mainly through the labours of a Publication Committee, appointed by that Lodge.

The author takes this opportunity to acknowledge his indebtedness to the members of that Committee, for the pains they have so freely taken in the publication. He has, also, to thank those brethren who assisted him in putting his rough notes into proper form; and cannot, without appearing ungrateful, avoid mentioning the names of Br. Alexander Bruce, D.P.G.M. for the Province of Glasgow, and Br. William S. Galbraith, P.M. of Lodge Progress—the former for his very kind criticisms and corrections of the text, and the latter for his most careful revisions of the typography, etc.

Many pressing duties and demands left the author little time and energy to do justice to his subjects. His studies have been limited to his leisure hours, and the composing of these lectures has merely formed a pleasant relaxation from the strain of a busy business life. He is, therefore, painfully conscious that there must be many imperfections in his work; but if, notwithstanding these, this volume should prove helpful to the members of the Ancient Craft, he will be greatly gratified and amply rewarded.

GLASGOW, December, 1913.

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PART I: THE MISSION OF SPECULATIVE MASONRY

"It is in and through symbols that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are accounted the noblest which can the best recognise symbolical worth, and prize it the highest."—*Carlyle*.

"Confucius was asked, 'Is there any one maxim that ought to be acted upon throughout one's whole life?' He replied: 'Surely the maxim of charity is such:—Do not unto others what you would not they should do unto you.'"—"*Confucius*," by Lionel Giles, M.A.

"Not all men build alike their lives, some rear their edifice with ease, but most with an infinite labour, after many failures and bitter griefs. Only he is happy who will not be dismayed by grief or failure, and who finds in human love a divine encouragement to raise stone upon stone till naught is wanting."—*Anon.*

"Except the Lord build the house, they labour in vain that build it."—*Psalm cxxvii. 1.*

PART I: THE MISSION OF SPECULATIVE MASONRY

CHAPTER I

THE MISSION GENERALLY CONSIDERED

(1) *The Meaning of the Words “Mission” and “Masonry.”*

BEFORE proceeding to consider our subject in its main aspects, let us endeavour to get a clear conception of what we mean by the words “Mission” and “Masonry.”

“Mission” comes from the Latin word “Missio”—to send, to throw. It is something that is sent or thrown out with a definite object in view. We have the same root in the words “Missile” and “missive.” In a general sense, however, the word now means more the aim and purpose of anything than the thing itself.

“Masonry” is a word regarding which authorities differ. Various languages have been named as its source. In the different theories advanced, however, we do not find anything conclusive. Probably it comes from some unknown ancient language. It seems to be closely allied with the Greek “Maza,” “Massein”—to press or work together, with the Latin “Massa”—a club or society, and, also, with the English word “Mass.” The word carries with it, through all the variants known to us, the idea of unity. To mass a body of men or troops, for instance, is to bring them into close touch or united action. From

this view it appears that masonry is the building together of various units, such as stones, bricks, wood, iron, or human beings, into a compact mass or structure. The mason masses, or builds them together, and the work is masonry.

Sometimes the word is used in a restricted sense as applicable only to stone-work. This is a narrowing of its true significance. The French “*Maison*” and the English “*Mansion*” do not mean stone-work only—they mean a building. The term mason-bee, also, has nothing to do with stone-work. It means a bee that builds. Were the word confined to stone-work, a quarryman would be called a mason. In a similarly narrow sense it is understood by those who insist on the use of the words “Free-Mason” and “Free-Masonry,” as necessary to distinguish the speculative craft from the stone-mason and from stone-masonry. They assume that masonry means stone-work and that the word “Free” was introduced to distinguish the Speculative from the Operative mason. But the basis for such an assumption is not apparent in any history of authority. The terms “Freemason” and “Free-masonry” may be used as terms of convenience, commonly understood; but neither etymologically nor historically are they correct. As far back as the records of the Order go, both in Scotland and in England, non-operatives are found as members of the Craft and there does not appear to have been any distinction made between them and operative members. The qualifications of a candidate for admission to the Order demanded that he should be a “Free-man” and also, that he should be “Accepted” by the lodge. The full and correct term is a “free and accepted mason.” This is the term used by the Grand Lodge of Scotland in its title, viz.:—“The Grand Lodge of Ancient, Free and Accepted Masons of Scot-

land." The full name may be shortened to "Freemason" or to "Mason" for convenience, and as you choose.

In its essence it appears that the word "Masonry" may be held to mean building, or joining units together into an organised *mass*, and in this comprehensive sense we will here use it. It may also be rightly applied in a moral, as well as in a material sense. Man is a moral, as well as a material builder. He applies material terms to things spiritual, and he instinctively takes material forms as symbols of spiritual truths. Hence, the natural evolution of operative masonry is speculative masonry, and in its highest sense the word Masonry may be used to mean moral building.

By the phrase "The Mission of Masonry" then, we mean the aim and purpose of Building and, when we apply it to Speculative Masonry, we mean the building morally of humanity into an organised structure, according to a design or plan.

(2) *The Quest of the Ideal.*

At the threshold of every human study the problem of the Quest of the Ideal persistently presents itself. Nowhere in the world of humanity is perfection to be found, yet everywhere men are seeking it. Deep down in the human heart there is a feeling of something awanting. To all, there has been a paradise lost, and there is to be a paradise regained. Man is capable of understanding the plan of life but unable to work it out properly. His ideals are perfect, his actuals are failures. He has a divine soul linked to a brutal body, and his visions of heaven are always from a bed of earth. Yet evermore he wrestles with Fate and refuses to be content with the imperfect present. Through constant falling he steps on-

ward. By perpetual failure he progresses. He feels that the true, the good, the beautiful, the perfect, must be somewhere in this universe, or else how does he know the false, the bad, the ugly, the imperfect, in the actual world around him.

There is an ancient Gaelic poem called "*The Poem of Trathal*," part of which describes a mother playing a harp to her children, and which translated runs thus:—"Two children with their fair locks rise at her knee. They bend their ears above the harp as she touches with white hands the trembling strings. She stops. They take the harp themselves but cannot find the sound they admired. 'Why,' they ask, 'does it not answer us? Show us the string where dwells the song.' She bids them search for it until she returns. Their little fingers wander among the wires." And so, with the children of men. Their fingers wander among the wires of the harp of life. They say, "Show us the string where dwells the song." We search for the lost song, the lost harmony of the soul.

In human history, from the earliest times, we have evidence of the Quest of the Ideal, and it has usually taken the form of searching for that which was lost. Isis searched for her murdered lord and master, Osiris, in the waters of the Nile. Venus cried for her slain Adonis on Mount Libanus. Ceres sought for the lost Prosperine in Eleusis. The sons of Odin searched for the body of Balder in Scandinavia. The Knights of the Round Table travelled in quest of the Holy Grail. The Alchemists strove to wrest from nature the lost secret of life. Thus, in every age and in every land, the Quest of the Ideal has been pursued. It has called into existence innumerable societies, religious, political, and social, and of these the Fraternity of Free and Accepted Masons is one of the greatest, if not the greatest, the world has seen.

(3) *The Variation of the Ideal.*

The Law of Variation prevails in the mental as well as in the material world. There are not two blades of grass alike, there are not two thoughts identical. Dissatisfaction with the actual produces a thousand satisfactory ideals. For every disease there are a hundred cures. God gives to all the desire for heaven, but each man chooses his pathway. One fine summer day a king walked on a moorland road, troubled and melancholy. Some children were playing at a gate and on the top bar sat a half-clad boy, with fair locks tossing, arms waving, blue eyes dancing, and a voice shouting with glee. The king said, "You seem very happy, my boy." "Happy! I'm as happy as a king," was the reply. With a sad smile the king asked, "What would you do were you a king?" "Do," cried the boy, "I'd hae cream parritch and cream tae them an' swing on a yett a' day."

There are many men whose ideal of life is to have "cream parritch and cream to them an' swing on a yett a' day." They never get beyond the Italian's "dolce far niente"—"sweet doing-nothing." Such an ideal may be innocent, but it is poor and mean. It may be simple and natural, yet it is purely animal. It is that of a child, not that of a man.

To be a millionaire, with the power that wealth gives; to be a lord, to whom the multitude will beck and bow; to be the darling hero, whom crowds will assemble to see and cheer, seem to many the sum of human happiness; but "are grapes of thorns or figs of thistles?" Happiness is not the product of genius, of wealth, or of power. It is not to be pursued and captured. If we aim at it, we are sure to miss it. It comes to us, we cannot go to it. It grows not from anything outside. It wells up from the inner soul like a clear spring from the breast

of the hill. It is the offspring of love and obedience. It is of the spirit and not of matter.

Observation and experience declare this so-called solid world of matter to be changeful and fleeting. The material man is "a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more." The natural world is the stage, the scenery, the adjuncts to the drama of life—to the comedies and tragedies, the tears and smiles, the villainies and heroisms, the hatreds and the loves of mankind and, when it has served its purpose, it will disappear.

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind."

Yet, fleeting as it is, we are so dependent on the material world and so surrounded by it, that we are very apt to get absorbed by it. The prevailing struggle for mere existence also is apt to form and foster in the mind a strong desire for the material independence and comfort of those near and dear to us. Burns felt this when he said,

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life."

This ideal is often difficult to attain and there is always a strong temptation to take the shortest cut, rather than the cleanest. To many, success changes the making of a happy fireside into the building of a grand one; and the love that initiated the effort degenerates into selfish ambition. After all, experience, as well as Scripture, tells us: he who puts the material kingdom first shall be last

in the spiritual kingdom. Wherever the material ideal dominates, moral deterioration ensues. It is the moral ideal alone that can save us from going downwards. Though never realised it ever makes us better through the struggle to reach it. The pains and penalties that surround it develop our courage and resolution. Its beauty elevates and inspires us. The pure air of its lofty summit strengthens and braces us. The self-sacrifice it demands becomes our soul's salvation. From it we learn that dignity lies in serving, not in ruling; that honour consists in growing better, not in getting grander; and that happiness comes more from well-doing than through doing well. The material has to be made subservient to the moral and the actual to the ideal; the stones of human life have to be shaped, squared, and built together according to the plan of the Divine Temple, if the structure is to be established in strength to stand firm for ever.

(4) *The Masonic Ideal.*

The Quest of the Ideal we find in masonry at every turn. The travel from West to East, like the Earth to receive the life-giving Light of the Sun; the working of the rough Ashlar, into the form of the perfect Ashlar; the mystic Ladder, reaching up to the cloudy Canopy; the sacred Stair, leading to the mysteries of the middle Chamber; the lost key-stone, perfecting the secret Arch; the lost word, that will make a true Master; the destroyed Temple, that is to be restored; all symbolise the throbbing, yearning, seeking of the human heart for something better and happier than the actual world around us. But the grand ideal in masonry, to which all the rest are subsidiary and contributory, is that which represents the soul of man as a Holy Temple and dwelling place for The Most High. This ideal has, no doubt, been expressed by

poets, prophets, and philosophers, but in masonry only has it been made the basis of an organisation, having a system of instruction, as unique in form as it is rare in history.

(5) *The Nature of the Mission.*

Having cleared our ground somewhat, let us now enquire as to the nature of the Mission of Masonry.

The mission of the gunshot is death and destruction; of the rocket-line, life and preservation; of the University, knowledge; of the Church, salvation; of Masonry, the building of the Ideal Temple.

Masonry does not exist to combat any particular evil, to solve any special problem, to advance any peculiar cult, or to propagate any precise dogma in the outer world. It does not claim to possess any patent pill for the evils of humanity nor does it propose to build an Utopian State of political freedom and economic happiness. It is not for social fellowship, although that forms, and in many quarters forms too prominent, a part of it. It is not constituted for the exercise of benevolence only, although that occupies no insignificant place, both in its precepts and its practice. It teaches no science, yet science holds an important position within it. It favours no philosophic school, yet a profound philosophy permeates its system of symbolism. It instructs in no special art, yet in it all the arts are honoured. It has no religious creed, yet religion forms its foundation and crowns its pinnacles. It is not the product of any age, nor the work of any nation. It is the evolution and growth of centuries and has received contributions from many diverse races and peoples. Like nature it is many sided:

“Age cannot wither her, nor custom stale
Her infinite variety.”

The mission of masonry being the building of the Ideal Temple, he is the true mason who works true to the plan of that Temple. He has to build himself, and thereby contribute to the building of humanity, as a dwelling place for the Divine Presence.

How to live is a problem each of us must solve. To live, in its fullest sense, is not to exist like a cabbage or an ox. Physical life as a problem has already been solved for us. The Great Architect has provided everything needful for the healthy life of His workmen. Nothing is wanting. We have abundance. But, alas! its distribution is in our own hands and we waste it in war and strife and riotous living. Hence the awful crime and suffering that abound. What message does masonry give us on this problem? It gives no economic lesson whatsoever. Economics and politics it refuses to deal with. It says, "Act on the Square with your neighbour and you will soon solve your economic and social problems. Want and misery, crime and vice abound, because you do not live as moral beings—you do not live on the Square."

A building will not endure if it is not built on the Square. A man's life is a ruin if it is not lived on the Square. A community can only be prosperous and happy in proportion as it is governed by the Square.

Some people spend great energy and time trying to solve the enigmas of sin and suffering by political laws and social measures. They are doubtless earnest in purpose and good in motive; but, if they only look at the physical and social environment, they do not go to the root of the evil. Physical and social evils are the result of moral evils. Yet some men think they can cure these by physical means, by mental gymnastics, by the beating of drums, and fireworks—something sensational. They do not realise that noise means friction and waste of energy. The process of evolution and development in

nature, and of perfection in mechanics, is simplicity and silence. A dust-cart makes more noise than the sun and planets in their courses. Why eagerly expend yourself in talk about the why and wherefore of the wounds of humanity, while these are unbound? The good Samaritan first thinks of bandages and ointment for the wounds and not about the kind of weapons that made them, and then, he thinks of the hearts that used the weapons, not the blind instruments.

Masonry has no message for the government of the purely physical life, nor for the economic or political conditions of society, or of the individual. It recognises that the moral conditions dominate and form the key of the situation. That which is hurtful to moral life will, in the long run, be deadly to physical and social life. Let your moral life be right and all will be well, and neither the individual nor society will be well until they live on the Square, and work at the building of the Temple.

But what is living on the Square? Neither scientific nor philosophic knowledge is needed to make a stone square: no great intellectual capacity nor scholastic lore is required to live a true life. Certainly, knowledge is power. But the thing needful for the salvation of humanity is not power. It is the right directing of power—the dedication of all knowledge, wealth, and talent to true and noble ends—to the higher plan and purpose of life—to the co-working of the soul, true and square, with the Great Architect of All.

This is all plain and simple—perhaps too much so. The essentials in human life physically—air, earth, water—are common things. In value, the coffers of the Bank of England are not comparable with that of the passing sunbeam that lovingly flings itself on the good and the bad alike. In importance, the diamonds of the mine are

not equal to the raindrops that fall impartially on the just and the unjust. So, morally, the needful thing is the common one. It is *the heart alone* that can seek and find the truth essential to a good life. The simplicity of the matter is apt to prove a stumbling block to many minds. It is particularly apt to be despised by those accustomed to the intricacies of scientific and philosophic research and hence the ploughman has often the advantage of the philosopher.

To a certain extent, we are the creatures of circumstances, yet, in all circumstances we are conscious of the power to choose good and to reject evil. If we accept evil we know we sin. This consciousness of responsibility cannot be explained by any known property of matter.

There is, therefore, something in us apart from the material—something capable of directing all our knowledge and powers in the work of life. This faculty we call conscience. Like every faculty it is capable of development and in proportion to its development do we morally progress and prosper. Masonry tells us, "Use your conscience constantly in the work of life, as the craftsman uses his square. Ask yourself every hour of the day: Am I working true and square?" In every moment of doubt, apply the square and your life will not be far wrong. The conscience is the moral square of humanity. If you would build your Temple you must work true to it. To do otherwise is absolute folly and waste of life.

But, apparent confusion is everywhere around us. Goodness bleeds and innocence suffers, while vice and guilt often seem to triumph. Ah! yes, but masonry tells us, we are only at present looking at the scaffolding and the debris of the building operations and, therefore, cannot rightly see the Divine Plan of the Great Temple. The very fact that scaffolding exists is a proof that a Temple

is *to be*. Death and suffering are the evidence that life and happiness exist in the plan of the Universe. The shadow demonstrates that light is shining somewhere. For the good of the whole, each particular physical life is of necessity narrowed and limited. If death did not exist, rats and rabbits would crush humanity to the wall and take all the good things of earth. But, on this very ground, the existence of mind, or soul, must be limitless and immortal. *It* expands and increases not to the pressure or injury of others, but to their benefit. Every fresh discovery and achievement by one, is a help to all. The ultimate perfection of the soul is the only rational solution of existence; and that there is a sphere for every faculty, is alone compatible with the idea of an ordered Universe. Of the embryo in the womb we might ask with Dr. Chalmers, "What is the use of these limbs, of these organs of digestion and respiration, of sight and of sound?" What we call birth—the separation of the child from the mother—would appear to the child, if conscious, as death. So, not until our separation from this mother earth will we realise the use of all the wondrous faculties of our being and begin to understand clearly the Divine Plan that runs through all. Our possibilities are infinite. There is a Newton in every navvy, a Solomon in every fool, a Saint in every sinner.

So the building of the Ideal Temple is living true to the Square. If we thus live, we will be firm and secure. The winds may blow, and the waves may dash themselves against us, but neither the storms of adversity, nor life, nor death itself can move us. Our lives will become consecrated Temples. It matters little what our occupations may be, they will become sacred. In this light, the workshop and the counting-house, the forge and the exchange, will be glorified as part of the Great Plan; and we ourselves will be, not the toil-ridden slaves of a vast in-

exorable destiny, but the children of an all-loving, Infinite Father, co-workers with Him at the building of His Great Temple—"an house not made with hands, eternal in the heavens."

(6) *Is Masonry To-day True to Its Mission?*

Before concluding our general consideration of "The Mission of Masonry," there is a natural and practical question that faces us, viz., "*Is Masonry To-day True to Its Mission?*"

To this question there appears but one answer possible and that is a sad "No." Masons are not earnestly striving to work to the Ideal Plan. They glorify their ancient and honourable Order in terms bordering on the bombastic, and sometimes even running into the ridiculous, yet how often are its symbols dishonoured and its ceremonies desecrated? Is this language rather strong? Can any terms be too strong in condemnation of that which no doubt many of us have seen and in our own hearts silently condemned? Let us face this matter fairly and squarely. The causes that at present hinder masonry from carrying out its mission properly are internal. They can be and ought to be removed.

Why is it that so many sensible and intelligent men after being initiated drop out of the ranks and become lapsed members? Is it merely the "pure cussedness" of human nature, or selfishness, fickleness, or laziness? If we look closely into the matter we will find we cannot lay "this flattering unction" to our souls. Is the lodge-work so honestly and intelligently conducted that there is no excuse for the non-attendance of absent members, or for the ignorance of those present? Masonry to-day has too many members who are not masons, because the work of too many lodges is not masonry. If lodge-work was

more faithfully and thoughtfully done, if more attention was given to the study of our symbols, and less to mere show and "harmonies," the number of our intrants might be less, but the number of real masons in the world would be greater. Many of our beautiful symbols are scarcely ever heard of in our lodges, and only a few of our members have studied them, and learned the truths they contain.

One of the causes of this condition of things is the election of men to prominent positions who have little heartfelt interest in, and less capacity for, the work of masonry. Many seek its honours in the same spirit as they seek titles in the outer world. They want the higher position not for the sake of the greater opportunity it may give them of doing good, but as a selfish distinction. When they have gained their object and masonry has served their purpose, they throw it aside as they do an old coat. Such men are not disposed to do much real work. They try to get through the work, not to *do* it. "What's the use," they say, "in bothering? My term of office will soon be over and I am no worse than many others." Thus they excuse themselves from doing their duty and fulfilling their obligations. Of these it may be said—parodying the words of Young:—

"They let *unmarked* and unemployed
Their term of office run,
And doing nothing for the Craft,
Imagine nothing done.
Fatal mistake, their fate goes on,
Their dread account proceeds,
And their *not doing* is set down
Amongst their darkest *deeds*."

The inferior work of a lodge not only fails generally to create a hearty interest in its symbolism, it often creates a positive disgust. The manner in which the

sublime ceremony of the Master Degree is sometimes conducted makes it absolutely disgusting to men of intelligence and good feeling. These displays should be sternly suppressed by the strong hand of Authority. But this suppression is not all that can, or that ought to be done. There should be educative action as well. It is not sufficient to drive out evil. Reform to be efficient must always substitute the good for the bad.

A large number of earnest-minded members of the Craft attribute many of its evils to indiscriminate admission. In this they are right, for in many quarters the idea seems prevalent that the function of a lodge is that of a press-gang to sweep in initiates and to make records. So long as the fees are paid the entrance is easy. Masters readily forget that they have sworn to see that no one is admitted into the lodge without due enquiry into his character. There is no real scrutiny and the ballot is a farce. In such quarters numbers are confounded with success, quantity with strength, and money with virtue. It is forgotten that there is more energy in a grain of radium than in a mountain of rubbish, and that it is quality that tells in the work of the Universe. You may plus zero *ad infinitum* but the result will be *nil*. The addition of vice to vice will never produce virtue. Increase of numbers may mean increased weakness. It has been small nations that have made history.

To cure this evil of indiscriminate admission, the quack remedy of big fees is recommended. Our masonic Craft is to be sold at so much per yard, or so much per degree. Our salvation is to depend on big fees! At last, in the history of mankind, the guinea is to evolve the virtues of a god, and the golden calf is to possess all the qualifications of a good candidate. This cure is worse than the disease. If high fees are needed let them be based on financial reasons. Have as high fees as you like, but,

for Heaven's sake, remember that a millionaire may be a blackguard, and that saints, for the most part, have been practically paupers.

What then is the remedy? That effectually lies in the ballot box. Make it a reality and not a farce. Let every ball represent clear conviction and due enquiry. But the great mass of members will not take this trouble. They look more to the pounds, shillings and pence prosperity of their lodge than to the welfare and real good of our Order. This narrow and selfish view has become so common that the real function of a lodge has been lost sight of. It no longer exists for the building of the Temple, but for its own little glorification and petty pride. What then should be done? There may be something better, but one thing might do good. Limit the number of initiates. Do not let any lodge admit more than a maximum in a year. Perhaps greater care in the selection and in the instruction of intrants would be the result of such a rule.

Not many years ago St. Giles Cathedral in Edinburgh was a sight to make the angels weep. That grand structure had been for years in the hands of men who had no appreciation of its beauty and grandeur and who, to suit their own narrow and coarse conceptions, partitioned and divided and covered it over with hideous lath and plaster. But the traditions of its beauty remained, and stimulated the study and observation of some lovers of the beautiful. The spring of an arch here and there, the glimpse of a pillar, the appearance of a bit of carved work, gave hints of the grand work beneath the ugly covering. By study, and not without some difficulty and even opposition, the original plan and lines of the building were traced and this fine Cathedral was restored to bless the eyes and minds of men with its symmetry and beauty. As St. Giles was, so masonry now is. Dare we

hope as St. Giles is, so masonry will be, cleaned of all the rubbish and lath and plaster shams that at present disfigure and conceal its proportions and design, so that at last it may appear in its real beauty, to bless the hearts of men, and draw unto itself all who love the beautiful and true. At present it is in a transitional state. It has still to develop its true form. Gradually, and to many of us all too slowly, it is evolving into an institution that will ultimately, we believe, become a powerful factor for the peace and progress of Humanity.

CHAPTER II

THE LAW OF THE SQUARE

EXPERIENCE has taught us that our work must conform to the great dominant forces that surround it, if it is to exist. Our own existence and the permanence of our actions depend on obedience to Law. We must work with those mighty forces or they will destroy us. We find in masonry, or building, that the great dominant law is the Law of the Square, and we propose considering this law as follows, viz. :—

- (1) The Law of the Square in Nature.
- (2) The Law of the Square in Material Building.
- (3) The Law of the Square in Moral Building.
- (4) The Law of the Square in the Point within the Circle.
- (5) The Law of the Square in the Cross.

(1) The Law of the Square in Nature.

There are two great forces operating on and through every atom of matter in our globe—the centrifugal force of the earth's motion and the centripetal force of gravitation. The one flies from, and the other flows to, the centre of the earth. To get some idea of the centrifugal force of the earth's motion let us look at the fly-wheel of a steam-engine at work. We wonder how it holds together. Its velocity is marvellous and quite beyond the power of our sight to follow. Although of hard iron it presents a kind of shadowy india-rubber-like outline, as it speeds on at its terrific rate. Now, the maxi-

mum speed of the fly-wheel of an ordinary steam engine runs about 30,000 feet per minute, 340 miles an hour, or six times the speed of an express railway train. But the earth spins on its axis at the rate of 91,666 feet per minute or 1,041½ miles an hour, and circles round the sun at the rate of 66,000 miles an hour. Think of it! Why, we are dreaming about electric railway trains flying at one hundred miles an hour, and the present generation scarcely expects to see that rate accomplished. Yet the earth flies at sixty-six thousand miles an hour and we are unaware of it until science demonstrates the fact. Now, according to the law known as Newton's first law of motion, "any body moving with a given velocity in a given direction will continue so to move, unless acted upon by some external force." The earth, all in it and on it, therefore, would fly asunder by reason of its own velocity were there no counteracting force, or if the counteracting force was not equal to the centrifugal force of the motion. The idea of the earth flying asunder and every molecule of it, and belonging to it, hurled out into space, seems almost inconceivable; yet science and reason and experience tell us that this would inevitably happen were there no opposing force: The restraining influence that prevents such a catastrophe is the power known by the name of gravitation, whose line of action is centripetal and therefore opposed to the centrifugal force of the earth's motion.

But, if the power of gravitation preserves us from flying into space, the force of the earth's motion on the other hand, prevents us from as great a catastrophe. If the latter was not balanced by the former this globe of ours would be squeezed into a dense minute ball, to a degree of hardness of which we have neither experience nor conception, and on which life and movement, as we know them, would be an impossibility. These two mighty

forces work at a right angle (see Diagram I.). They meet "*on the centre and work on the square,*" and the result is the perfect poise and balance of forces, the orderly progression of the earth, the alternation of night and day, and the succession of the seasons. These all-prevailing and all-pervading forces cause man, and all the varied forces of nature, to work on the Square. The life energy, building cell by cell through all the multi-

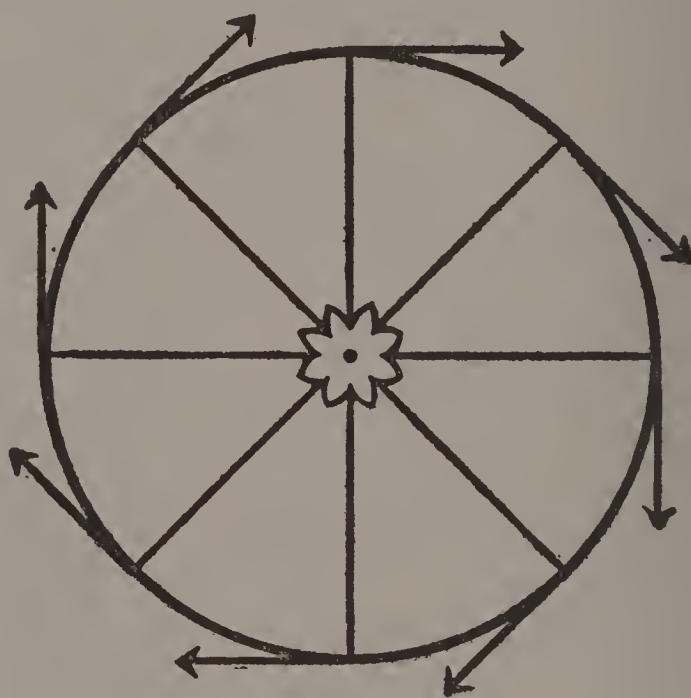


Diagram I.

farious forms of the vegetable and animal kingdoms; the dewdrop, gathering on the petals of the daisy; the rain, condensing in the thunder cloud; the stream, leaping down the mountain side; the broad river, bearing navies on its breast; the ocean, ebbing and flowing, in storm or in calm; the very lightning flashing from the vault of heaven, and, we have every reason to believe, the mighty worlds, rolling through infinite space; all move and work under the dominion of the Law of the Square.

It is in consequence of the perfect poise we have been referring to, that we are able to work through nature.

In mechanics we liberate and direct terrific power with the touch of a finger. There are innumerable levers in the world around us which we have not yet discovered. They are silently waiting for us. Their quietness is the result of perfect poise, and their perfect poise is the result of forces working on the square. Material, tons in weight, may be so balanced that the touch of a child's finger will give direction to it. The light stroke of a

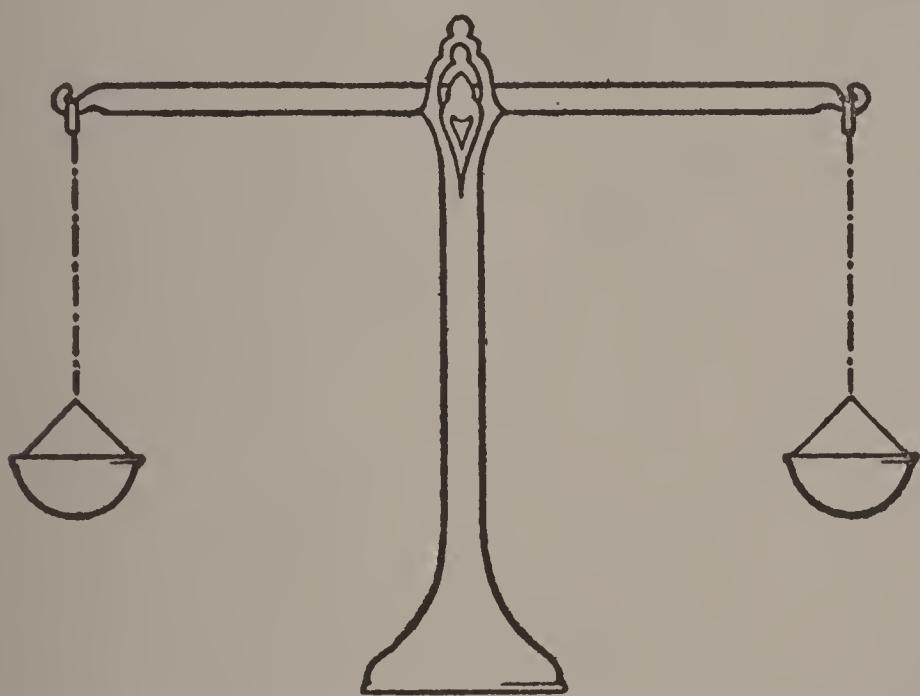


Diagram II.

cork hammer on a suspended ponderous bar of iron will cause it to vibrate from end to end and to emit a low deep sound. A weighing machine when in perfect poise is on the square, so is the natural balance of the material creation (see Diagram II.). The sailor squares his sails and his helm to the wind, and a ship in full sail is a mass of right angles. The engineer constructs his piston and crank shaft at right angles and squares his line of motion to his line of resistance. The weaver throws his shuttle at right angles to his warp and every fabric is formed of threads on the square. The aviator sets his planes at

right angles to his line of flight and flies on the square.

Through all the Great Temple of the Universe, the Grand Architect and Master-BUILDER works on the square, and hence we must co-operate with Him and build on the square, if our work is to be firm and enduring.

(2) *The Law of the Square in Material Building.*

In Operative Masonry a building is constructed of material so placed and balanced that the pull of the great central forces is equal on all sides. It must conform to a line rising upwards on the plumb and to a line extending on a level. Its stability depends on its equilibrium and that is practically attained by what is called building on the Square, which means true to the level-line that represents the centrifugal force of the earth's motion and true to the plumb-line that represents the centripetal force of gravitation.

Man's earliest efforts in building were probably of a pyramid form. The walls and roof were in one line, and even after the introduction of upright walls, they appear to have been tapered from base to top. Gradually, no doubt in the course of centuries of experience and through the lessons of repeated failures, he acquired a working knowledge of the Law of the Square in building. But it seems that it was only when he properly mastered the problem of forming a right angle that the day of civilisation really dawned. This was the chief corner-stone in his evolution. Progress, seemingly, would have been impossible without it. Art and science alike owe almost everything to it. The invention of the instrument known as the square followed naturally this great discovery, for it is the practical embodiment of the right angle.

Man cannot work without tools. The necessity for

these has stimulated his powers of invention, and his invention of them has enabled him, everywhere in the material creation, to conquer and establish his supremacy. By them and through them he has also developed his higher nature and extended his mental and spiritual horizon. In the long course of history his efforts in the construction of engines and tools have resulted *even more* to the expansion of his mind than to his material benefit. It is said that in the construction of the telescope he has received more education than in all the great discoveries he has made with it. The foundation of all his achievements, however, lies in the discovery of the Square. Without this his work would have been limited to a narrow field and his constructive power restricted to childish proportions. His civilisation would, probably, never have got beyond the bounds of that of the African, and his greatest building would likely have been equal to the wigwam of the American Indian. Hence the importance attached to this instrument and the reason why masons, speculative and operative, call it the great symbol of their Craft. But, however important it may be, it should not be forgotten that after all it is nothing more than an instrument. It has no power nor virtue in itself. Operatively, it derives its importance from being adjusted to the great central forces that dominate in the material world. Speculatively, it obtains its significance, because it represents the great faculty of Conscience that governs in the moral world.

(3) *The Law of the Square in Moral Building.*

In human nature, individually and socially, there are two great Forces constantly operating, analogous to those physical central forces we have been considering. The one is centrifugal and the other centripetal in character.

The first is the passion for liberty, the rebellion against restraint, the refusal of the divine within man to become mere passive material in the mould of a cast-iron destiny; the desire of the soul to shape its own path and live its own life, the consciousness of individuality—of self. The other is the seeking of the human heart for association and sympathy with its fellows, the natural love of “kith and kin,” the mystic affinity of kindred souls and, above all, the seeking to the great centre—the Father of our being. When these two great forces in human affairs act on the right angle of the square the result is progress, peace, and happiness. But, if the first is allowed to predominate, the passion for liberty makes for disobedience, the eating of the fruit of the tree of knowledge, the setting up of self as the centre of a little molecule of a world that wanders like a prodigal through weary, dreary, space—and which will never find rest until it seeks and returns to the bosom of the Great Centre. If the second force predominates, sympathy and love degenerate into weakness and stagnation,—the individual becomes like a cork on the wave or a straw in the wind. The power of spontaneous action, freedom of opinion and freedom of conscience, become impossible. The soul loses its individuality. It cannot benefit from experience and comes at last to live in a prison-house crushed, coffined, and confined, and unfit for the service of God or Man.

The passion for liberty, arising from the consciousness of individuality and responsibility, is the working of spiritual heredity. Man’s very ability to sin is the proof of his divine origin. Yet it is only when this individuality is held in proper check, by love to his fellows and to his Divine Father, that he can be redeemed from the chaos of sin and selfishness and have a place in the cosmos of

righteousness. It is only when the great centrifugal force of individuality, of self, and the great centripetal force of love and sympathy are squared to a true balance in human life that happiness and progress are possible, and, just as with those great natural forces we have been referring to, the moral forces in human life—Self and Love—will only work on the square when they meet and unite in *the Great Centre of All*.

In Speculative Masonry, as in Operative, there are two lines—a plumb-line and a level-line—to which we must work. The one is the Heaven-line of duty to the Divine, and the other is the Earth-line of duty to the Human. Toward our fellow-men we act on the Level, and the golden rule of the level-line of duty is, to do to others as we would that others should do to us. This has been the wisdom of the sage from the remotest time, and we know by experience that it is as true morally as the Law of Gravitation is physically. If we act unjustly to our neighbour, we wrong ourselves. If we wrong ourselves, we are not true to our neighbour; and we cannot wrong our neighbour nor ourselves without being untrue to our Creator. Equipoise in the moral world is as inexorable a law of stability as in the physical. Perfect poise is the result, and silence is the evidence of forces working on the square. Noise proclaims something wrong, something off the square, and indicates waste of energy. In human society the same principle holds good. Strife, noise and war, waste, want and misery, represent the unsquare conditions. Unity, concord and peace, economy, plenty and happiness characterise the square conditions. The individual, also, whose life is built on the square, has that spiritual poise called “the peace of God”—the perfect moral stability of the soul that lives in harmony with the Great Centre of All.

The instrument called the Square, in operative building, has its counterpart, in moral building, in the faculty called the *Conscience*. As the Square is applied by the operative to his work, so are we to apply our conscience to our work of life-building. It is true, theoretically, neither Square nor Conscience is perfect. But they are the best, and the only test we have, and are, in their respective spheres, indispensable to true building. Each represents a great invisible power to which they have been primarily adjusted,—the one to the centre of the material earth, the other to the moral centre of the universe. They are both subject to deterioration and damage, and ought, therefore, to be preserved, with the utmost care, from all strain and violence, so that they may be true and reliable guides.

From these considerations we arrive at the following conclusions :—

- (a) That Operative building on the Square is working true to the centre of Gravity.
- (b) That the instrument called the Square has been constructed to guide the Operative in so working.
- (c) That the Square is the visible representation of a great invisible law, or power, dominating all matter.
- (d) That moral building on the Square is living true to the great Divine Centre.
- (e) That the faculty called Conscience will guide us in so living, just as the Square guides the work of the Operative.
- (f) That the Conscience is the representative within us of the Divine Spirit as the Square is the representative of the Law of Gravitation, and if we live true to it, we will build our lives square with the Creator and Father of our being, the Divine Centre of All.

(4) *The Law of the Square in the Point within the Circle.*

On certain occasions we hear of the finding of certain secrets "on the Centre," and the Centre is explained to be "That point within a circle from which every part of the circumference is equi-distant." It is also stated that the Centre "is a point from which a master-mason

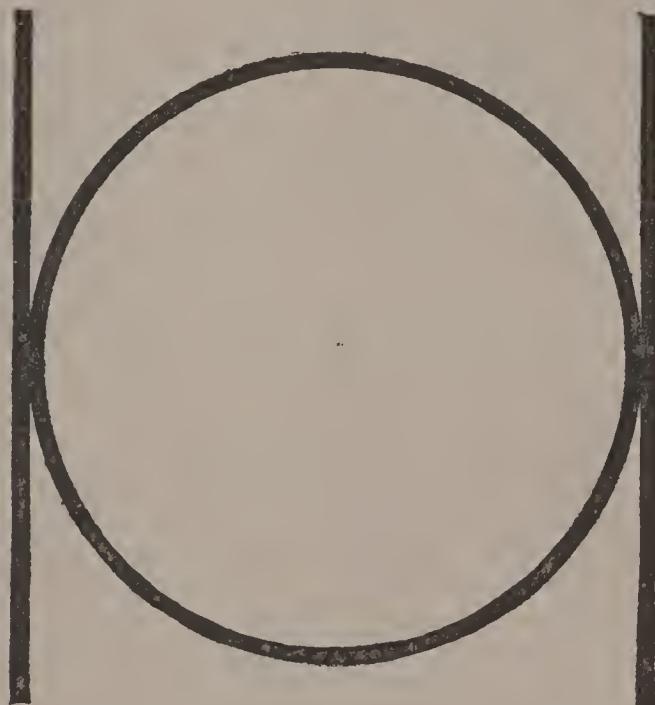


Diagram III.

cannot err." The language used on such occasions is obscure. As in many things in our ancient institution we have here preserved a broken husk and lost the kernel. Repeating words by rote, without attending to their meaning, has had the sure result of confusing the words and destroying the sense. It is the truth, recognised within any form, that preserves the correct form. The moment the true spirit and meaning is lost, confusion of the word begins. Now, the phrases referred to have, no doubt, puzzled us all, more or less, at times. Can

we get a key to their meaning? Notwithstanding their vagueness they have an apparent reference to the symbol known as "*The Point within the Circle*" (see Diagram III.). Let us see if this symbol can give us some light and reveal the meaning of the peculiar phrases we have just mentioned.

Not long ago, it was uncommon to find a craftsman capable of proving his square. Even in Scotland, where

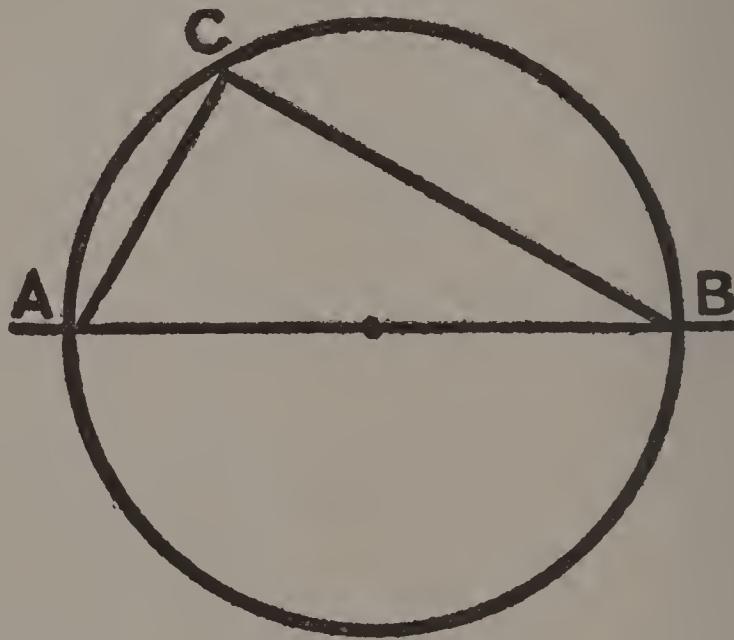


Diagram IV.

education was more general than elsewhere, this was so. The method of proving seems to have been one of those trade secrets jealously guarded, not only from the outer world but, also, from the members of the Craft belonging to an inferior grade. It was the natural duty of the master to prove the square of the craftsman and it was important that, in so doing, he should not err. If the square was wrong, the work could not be right, and an error might cause ruin to the building and loss of life to the workman. The following seems to have been the method usually practised by operatives in proving a

square. Take a drawing-board, or a sheet of paper, mark a point as a centre and from it describe a circle. Draw a straight line through the centre and intersect the circumference at A and B. It does not matter whether the line is horizontal or otherwise, so long as it is straight and goes through the central point (see Diagram IV.). Now, mark any point of the circumference you please, say C, and draw the lines CA and CB, and you will have a right or square angle. There are other ways of obtaining this result—no doubt known to you all—but, for simplicity and ease, this method is well suited for the operative mason and seems to have been that in general use in England and Scotland. But, neither in this nor in any other way, can a right angle be formed, *without relying on a centre*. If the square was destroyed, or the right angle lost, the master-mason could find it, or renew it only, by working on the centre. On this depended the resurrection and regeneration of that which was lost. Without the central point the right angle cannot be found, the secret of the square is lost, and the work of the Temple is at a standstill.

The conclusion seems irresistible that the language referred to has an implied reference to the symbol of "*The Point within the Circle*," and that it affords us the only reasonable interpretation of the obscure and occult phrases we have been considering. That the words have become corrupt and the original meaning lost is self-evident, and this symbol seems to be the only guide in the field to a natural explanation of them. Taking it as a guide, the answer to the question of why the lost secrets should be found on a centre, viz.:—"Because that is a point from which no M.M. can err,"—should probably be "because, *relying on that point*, no M.M. can err from *the square*."

But, here arises the natural question—what connection

is there between the Hiramic legend and the point within the Circle? It is stated that "the genuine secrets were lost by the untimely death of our Master, etc.,," and that these were to be found "on the Centre." This brings us to a brief examination of the history, so far as is known, of the M.M. degree: Prior to the 1717 evolution there is not the smallest trace of a M.M. ceremony and degree, in the present day sense of those terms. But, while accepting this as absolutely true, we are not thereby bound to accept the theory of the introduction of a brand-new degree. It is surely neither fair nor scientific to conclude that, because Desaguliers and Anderson constructed the degree, they also manufactured the material of it. The opinion of such an excellent authority as Br. R. F. Gould is worthy of being noted. He says in his history of Freemasonry: "Whatever difficulties may appear to exist in tracing the Hiramic Legend in the Companionage to an earlier date than 1717, the inference that it can be so carried back, problematical as it may be, affords, perhaps, the only—and certainly the best—justification for the belief that, in Freemasonry, the Legend of Hiram the builder antedates the era of Grand Lodges." Hiram is not mentioned by name in a number of the old MSS., but he is alluded to in several of these as Solomon's "Master-Mason" and "Chief Master of his Masonrie and of all his Graving, Carving and all other Masonrie that belonged to the Temple." In the Inigo Jones MS. (date 1607) he is mentioned by name as "Hiram Abif." In the Companionage of France there are traditional legends very similar to those connected with the Master-degree of the Masonic Order. The former, as an organised society, was in existence in the fourteenth century and still exists; and there is no trace, nor proof, of any interchange of legendary lore between the two organisations. Every indication we have of both, from the earliest

records on to the eighteenth century, point to the contrary. There appears, therefore, only one inference in these circumstances, viz.:—that the legend common to both has been transmitted by a prehistoric predecessor and, perhaps, a common ancestor.

That the M.M. degree and ceremony, in anything like its present form, did not exist prior to the beginning of the eighteenth century, we may safely accept as an historical fact. But the material of which it is formed may have been, and probably was, floating in the old craft lodges in a nebulous traditionary form. This is the only view that appears consistent with the reception accorded to it in England and particularly in Scotland. It is scarcely likely that the old English lodges would have accepted it had it been a pure invention, and had it not harmonised with pre-existing ideas, familiar to the minds of the members, although, probably, not in the same form. In Scotland, especially, one cannot reconcile its reception on any other ground. The Scottish mind is ever jealous of its rights and ready to resent any attempt to impose on it foreign ideas. Had this degree and ceremony been altogether an invention it would have had as little chance of being accepted in Scotland in the beginning of the eighteenth, as the Church liturgy of King Charles had in the beginning of the seventeenth century. The events connected with the Covenanters in Scotland were too recent, and of too painful a character, to allow anything coming from London to pass without close scrutiny. Hence there is an irresistible inference that the third degree, as constructed immediately after the formation of the Grand Lodge of England in 1717, was composed of ideas and traditions familiar to the masons of that period.

Coming back to the finding of certain secrets “on the Centre,” and the mingling of the Hiramic Legend with

the symbol of the Point within the Circle, it appears probable that since the ceremony was first formulated a number of alterations have occurred, as shown by the varied versions now current. As it stands, we can scarcely imagine any one purposely constructing it. In these circumstances we are forced to the conclusion that it was originally different and presented some coherent and intelligible idea. What was that? The secret lost through the death of the Master is to be found "on the Centre." The square by which the work of building can be carried on has been lost but it, also, is to be found "on the Centre." Death and Immortality, or Regeneration, are linked together. Just as the operative renews the square by relying on the central point, so is the regeneration of the soul to be found by faith on the Divine Centre. The secret is lost, not destroyed. It can be found. The universe is built on mathematical lines. As Plato puts it, "God is always geometrising." The master-secret of true building, physically and morally, is only to be found on the Centre, and the symbol of "the Point within the Circle" contains the secret by which we may find that right angle to which all our building must conform, if it is to be upheld by the infinite central forces in the material and in the moral world.

The ancient method of confirming a covenant suggests a relation to the Point within the Circle. We are told a heifer or calf was killed and severed in two. One half was placed on the north side and the other on the south side of a circle, and the bowels were burned to ashes in the centre. The contracting parties moving within the Circle took up the ashes and scattered them to the four quarters of the earth, exclaiming, "So be it done unto me if I fulfil not my vow." The word "Covenant" in Hebrew is said to mean "to cut or dissect." The Latin "Fœdus" has the same origin, according to

the etymology given by Servius (*a Fœdus vulneribus sacrificii*).¹ Here we have a singular combination and correspondence in the Hiramic Legend, the Point within the Circle, and certain points which will be readily apprehended by M.Ms. The “Opening” on the Centre, the placing of the Compasses with both points above

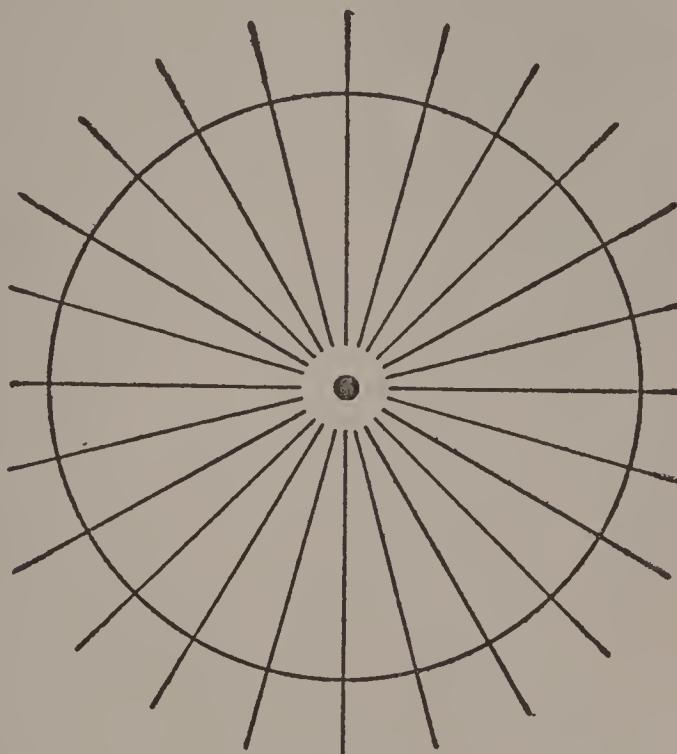


Diagram V.

the square, and one of the principal proving actions of a M.M., with the general nature of the M. ceremonies; all present remarkable similarities to the Point within the Circle and the ideas associated with it.

Returning to a more direct consideration of the Law of the Square and the symbolic lessons of the Point within the Circle, let us view the symbol in the manner common to masonic symbols—in its operative and speculative aspects. Take the circle as representing the earth, and the point the centre of gravity. Everything on the

¹ Biblical Antiquities by John Jahn, D.D., translated by Professor Upham.

earth conforms to the great and probably inexplicable force called the Law of Gravity—that pervades and holds the globe and all that it contains, to a common centre. The Architect when designing, and the operative when building, must work according to it, or their work will come to nought. The Circle depends on the Centre, physically, as well as mathematically. The lines of thousands of plummets spread over the globe all converge to a point (see Diagram V.), and all things in it and on it are united together and fixed to this central point. The operative mason works to the plumb-line and the level-line and hence his buildings rise true and stand true to the square. They are firm and stable because, being square, they are true to the earth's centre. Hence the operative master mason if in working he relies on the centre, that is the centre of gravity, cannot err from the square; and this is, perhaps, the reason for the phrase, in the ceremony referred to, that the centre is a point "from which no master mason can err." If he errs from that centre his work will be neither plumb nor level, and will therefore be unsquare, in which case he is *not* a Master of his Craft. He errs from the square, because he relies not on the centre.

In the moral world there is only one centre that can bind Humanity together, and that is the Divine Centre. There is only one power that can unite men as brethren, and that is love and reverence for the Great Father of All. How can a Brotherhood exist without a Fatherhood? In the square, the plumb-line is the Fatherhood of God, and the level-line is the Brotherhood of man. The sum of the Commandments is, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and *thy neighbour as thyself*." This is the Law of the square. It is this central truth—this Faith in a great Divine Centre—that binds together

everything in the moral world, and gives to it plan, order, and purpose. Without it, all is chaos and darkness. There is no other bond possible, there is none other desirable. We may as soon expect to see a material building stand independent of the Law of Gravitation, as to find a true Brotherhood that acknowledges not the

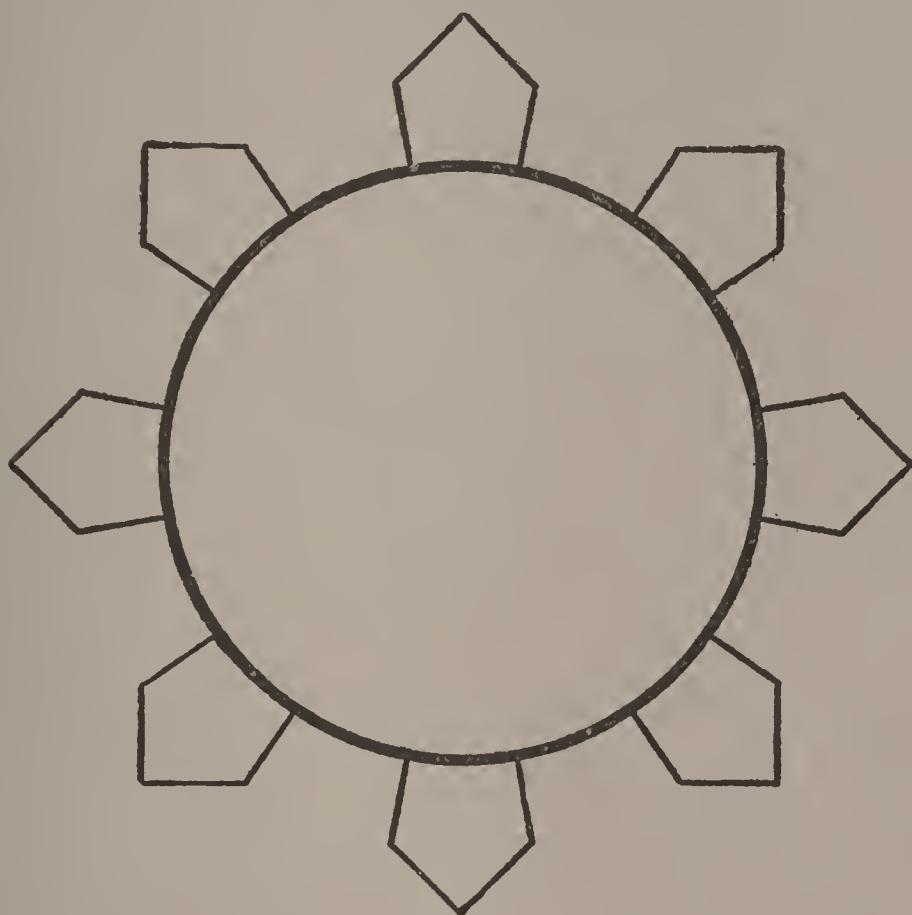


Diagram VI.

Fatherhood of God. The building that has not its bond of union in the centre of the earth cannot stand. The Brotherhood that has not its union in the heart of God cannot last.

We find further from this symbol that *Toleration* is in strict accordance with the Law of the Square. No two buildings are, or can be, built on parallel lines, and no two individuals are, or can be, looking at things from the same standpoint. Buildings, although each true to

the centre of gravity, are not parallel to each other (see Diagram VI.). They may be all equally plumb but they cannot be equi-distant at copestone and foundation. They diverge from each other. So we may all grow upward on different lines of thought and yet be equally true to the same great Truth. Our views and our creeds may not run on parallel lines and yet our hearts may be all true to the one Great Centre. Parallel views and beliefs are as impossible in the moral world, as parallel lines of buildings are in the physical. The standpoint from which we view things is on the circle and not on the centre. We look along separate lines of thought and see only our own line and angle of the truth. We cannot see the whole truth of anything. Wherefore then, should we quarrel and bear ill-will to each other because our views are different? Our standpoints are the result of birth and environment more than of free choice, and our views are different because we have different standpoints. The influences of heredity, environment, education, society, friendship, love, and those inspirations and aspirations that come through the mysterious veil that hides the beyond from our ken, all shape and mould our souls and place us at different points of view. At present it is not meant that our views should be the same. Are not brotherly toleration and charity more valuable than uniformity and conformity of belief and doctrine? Our differences will grow the less as we approach the Great Centre, and the more we recede from that point the more divergent will our views become, and the greater will our differences be.

But while our views are necessarily limited and partial, being from the circle, there is in the centre an *All-Seeing Eye* that looks along all the lines of thought and before which the Universe lies open as a page (see Diagram VII.). Knowledge is power. To know, or see clearly,

the laws that dominate is to have the power to operate through them. Thus, Omniscience—the All-seeing—is, also, Omnipotence—the All-mighty. We can only know in part and must believe in part. Hence Faith, through the very limitations and conditions of our knowledge, becomes the great factor that enables us to move onward to the eternal Centre of all Light and Truth. Let us,

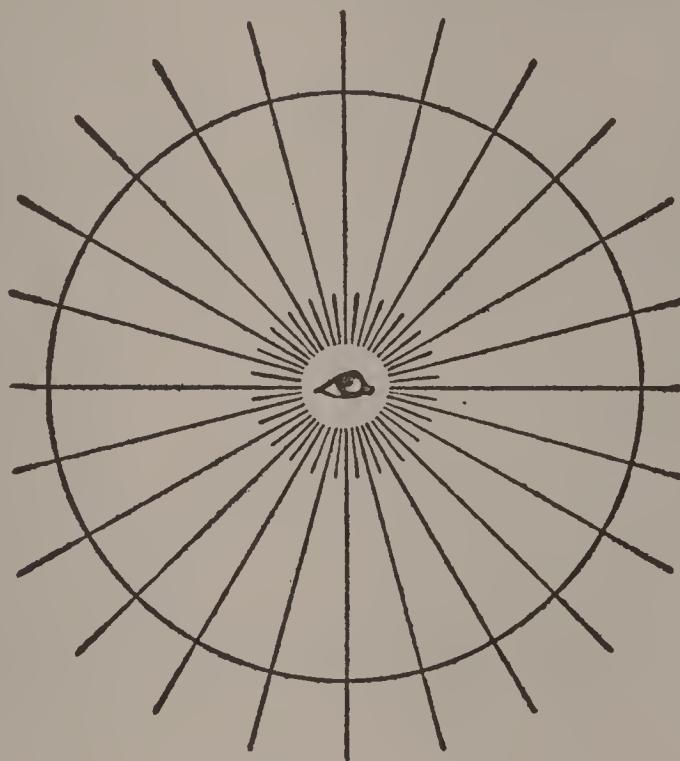


Diagram VII.

therefore, accept our differences as inevitable to our imperfect vision, and, in the spirit of that broad toleration and charity so beautifully taught us in the symbolism of our Craft, let us work onward to the Centre, where all our different views will unite and blend together into one glorious vision of the Truth.

(5) *The Law of the Square in the Cross.*

Masons, generally, do not associate the Square with the Cross; yet essentially they are the same. The cross

is composed of right angles, or squares. It is found on rocks chiselled in the prehistoric ages and in graves, carved on rude pottery, buried with bodies whose very bones in the course of thousands of years have crumbled into dust, and on the top of which lie the ruins of periods and of peoples of whom History has not the faintest



Diagram VIII.

trace. It is found thus, not in an isolated spot, but in regions scattered far apart. It is the most universal of all symbols. In the Hindu Temples, in the Egyptian Pyramids, in the ruined altars of America, and in the churches of Christendom, ancient and modern alike, it occupies a conspicuous position. In the Encyclopedia Britannica a writer says: "Numerous instances, dating from the later stone age to Christian times, have been found in nearly every part of Europe. The use of the cross, as a religious symbol, in pre-Christian times and

among non-Christian peoples may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship." In the annual of the British School at Athens, No. IX., 1903-4, there is a report of certain excavations at Knossos, and of discoveries made regarding the worship of Pelasgian Greece. Diagram VIII. is a copy of the conjectural arrangement of a shrine of Snake-Goddess, shown in



Diagram IX.

that publication and formed of objects found in the excavations. In this shrine the central cult-object is a marble cross. The date given is between 4000 and 2000 B.C.

In the ancient Egyptian city of *On*, according to Ritter (*Erdkunde* i. 823) as quoted by Kitto (Biblical Encyc. vol. iii., p. 364) "the sole remaining obelisk is from sixty to seventy feet high of a block of red granite, bearing hieroglyphics which remind the beholder of what Strabo terms the Etruscan style. The figure of the Cross which it bears (Crux Ansata, see Diagram X.) has attracted the special notice of Christian antiquaries."

The cross shown in Diagram IX., with a circle round it, and which for reference I name the Palæolithic, is associated with the earliest known relics of humanity, with the most ancient carvings and records of India, and with coins and medals belonging to a pre-Christian age in France and elsewhere. That shown in Diagram X. is known as the Tau. This form was familiar to the Egyptians and Greeks, and was to them the symbol of



Diagram X.



Diagram XI.

Regeneration or Immortality. The most common form now in use in Europe is that known as the Latin Cross, in Diagram XI. There are also the St. Andrew's, Diagram XII.; the Celtic, Diagram XIII.; and the Greek form, Diagram XIV.; with other variations; and, further, there is the Svastika, Diagram XV. This last named has a wide range of distribution and is found on all kinds of objects. Ten centuries before Christ it was a religious symbol in India and China. A fine sepulchral urn, found in Shropshire, Norfolk, and which is now in the British Museum, shows three bands of cruciform

ornaments round it. The two at the top consist of circles with a cross within, and the lowest band is formed of squares and in each square is a Svastika.²

In all kinds the cross is formed of right angles, and the circle is implied where not shown. In the Latin and Greek forms generally the circle has disappeared, but it

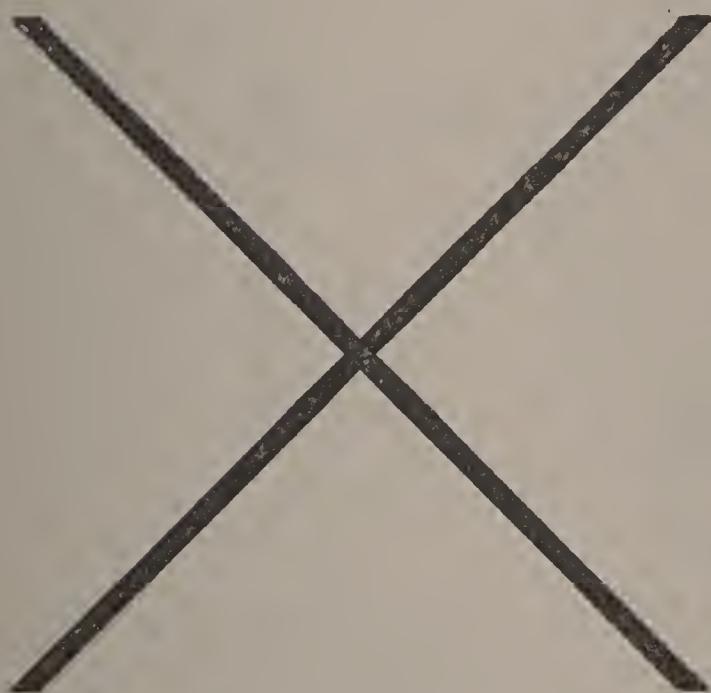


Diagram XII.

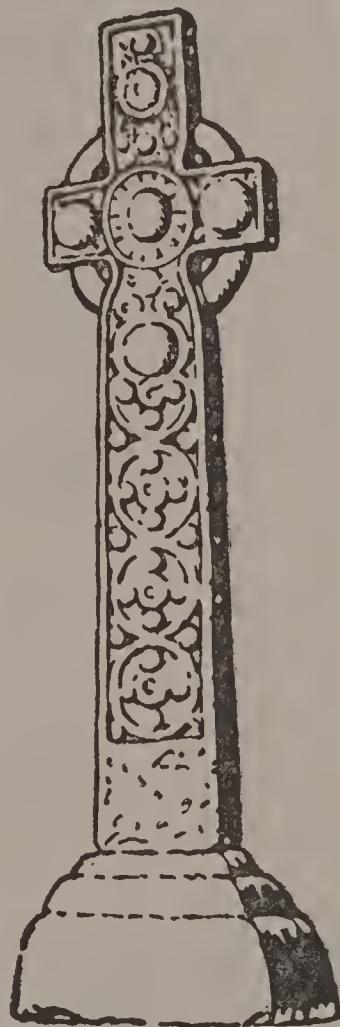


Diagram XIII.

is still found at times, particularly in paintings, where it is shown as a halo of light behind the cross. As the craftsman in making the cross has first to form the circle and from its centre work out the limbs, the circle must always be assumed to be present, even where it does not appear. The oldest form always has the circle.

² Encyclopedia Britannica.

In the Egyptian form, the circle is placed on the top, and the vertical limb is lengthened, evidently to form a handle. To the Egyptians this circle symbolised the generative, or productive power, in nature. It is the transverse section of the egg, which was also used sometimes in its upright shape, in the form of a loop or oval. We find the Hindus representing the same idea, also by a loop, but in every case the circle, or loop, is asso-

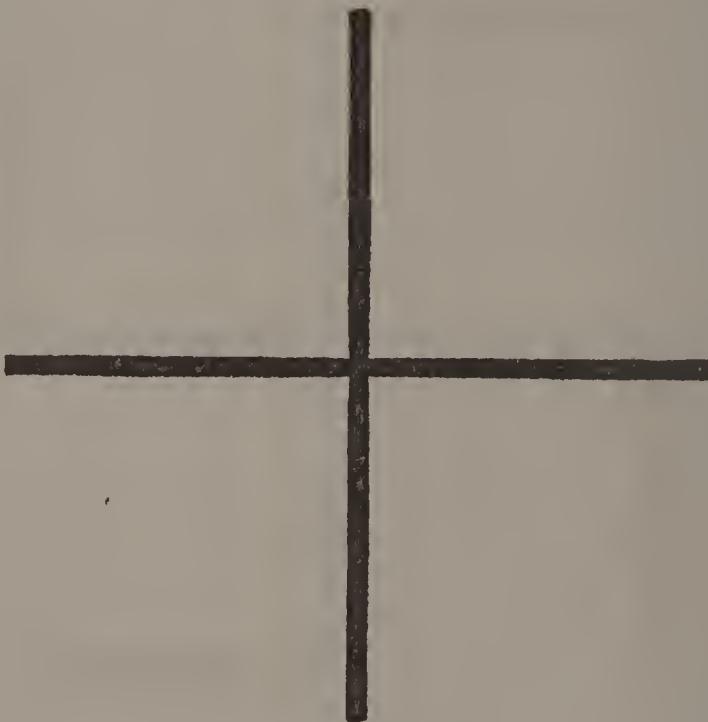


Diagram XIV.

ciated with a cross. The basis of Gothic architecture is the cross, the triangle and the loop, all of which are interrelated (see Diagrams XVI. and XVII.). The cross and triangle form the base of the plan, and the loop forms the plan for the windows, doors, and sometimes the roof.

Laying aside details not helpful to our present purpose, let us turn our attention to the general ideas connected with this symbol. The ancients of Asia, Africa and Europe considered the circle as the symbol of the Divine One circumscribing Himself, so as to become manifested to us. The limitations of human nature demand this

restriction, for, otherwise, we could have no knowledge of Him. Without the limiting circle we gaze on boundless space, incomprehensible and void of any idea to our minds. We must have form before we can have ideas. The blank page of a book conveys nothing. Draw on it a flower, or an animal, and an idea is presented to the mind. Thus, the Divine One circumscribed Himself in His Creation and for our sakes clothed Himself in a

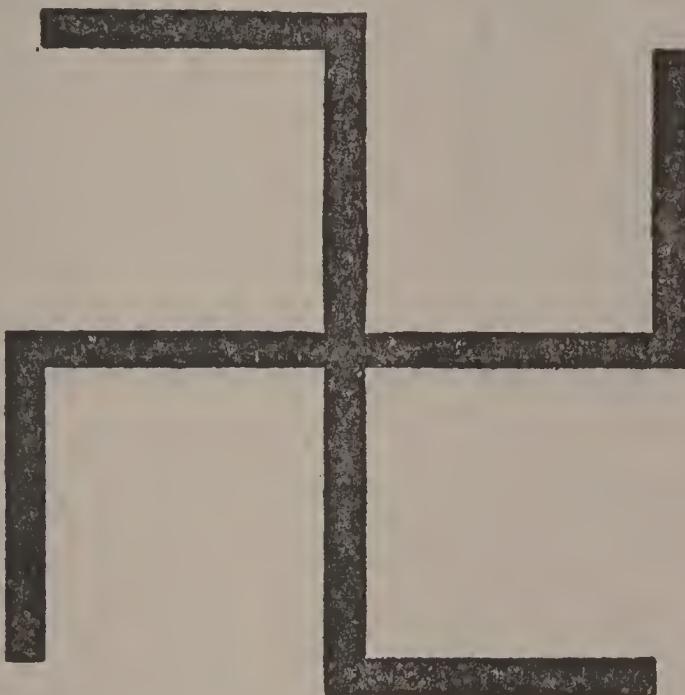


Diagram XV.

garment of matter, so that He might be manifested to us. The material universe is everywhere a circumscribing of the Infinite and the cross symbolises the Divine manifestations of Power, Light, Life, and Love.

The *first Divine manifestation* symbolised by the cross is that of POWER. The two lines of the cross, intersecting at right angles in the centre and extending to the utmost limits of the circle, represent the two great central forces which dominate all matter and which we have already considered in the Law of the Square in Nature. If we work with these forces, the Divine Power in them will

manifest itself by working with us. If we work against them, it will manifest itself by destroying our work.

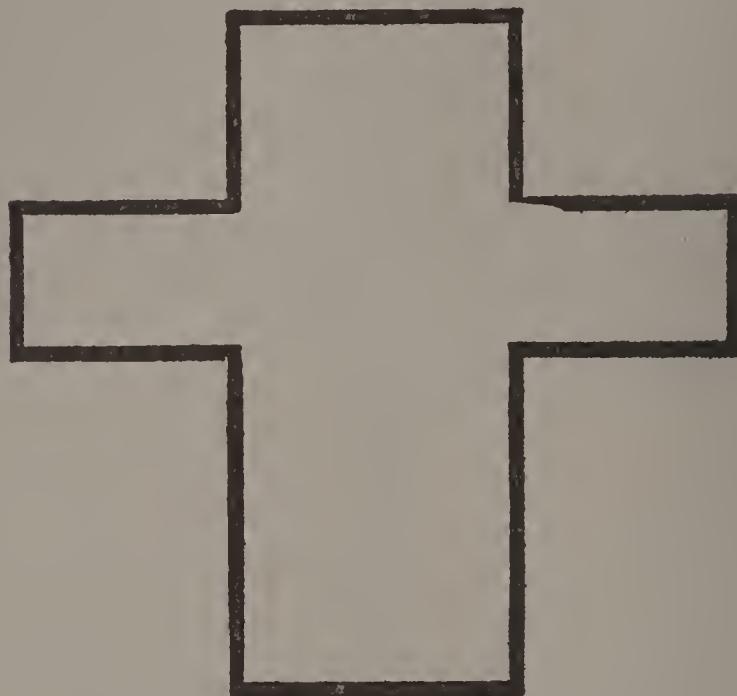


Diagram XVI.

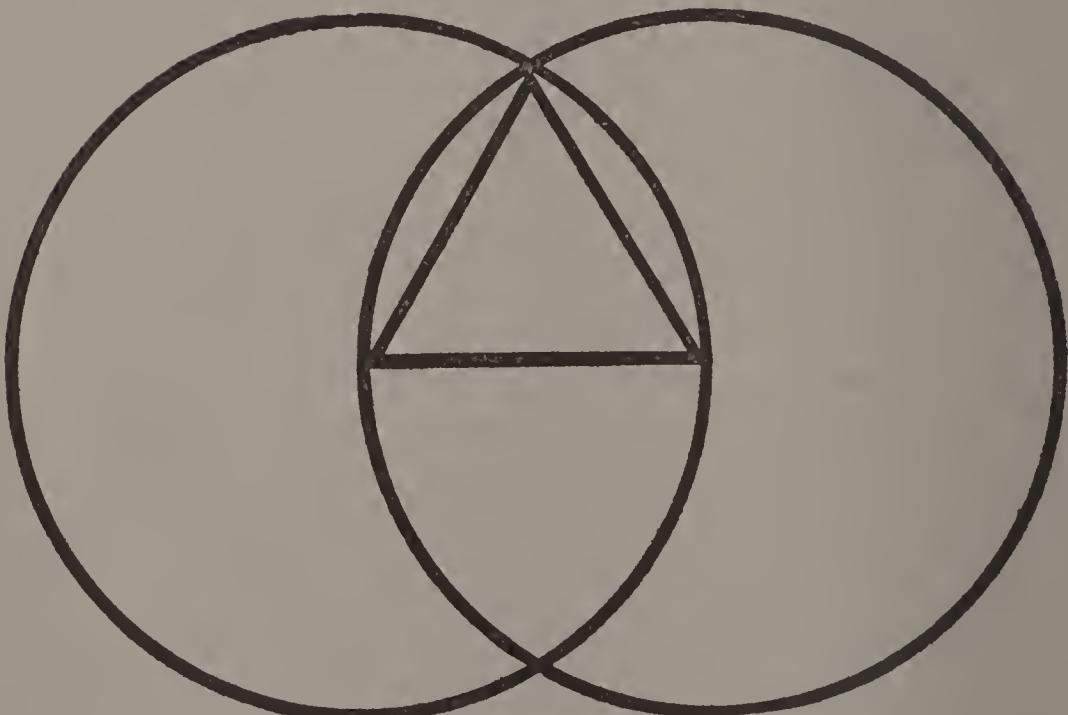


Diagram XVII.

They work on the square, as shown in the symbol, and we must therefore work on the square if we are to have the Divine Power with us.

The *second Divine manifestation* symbolised by the cross is that of LIGHT. Darkness is infinite and expresses nothing. Light is circumscribed that it may be manifested. It comes out of darkness and is lost in darkness. The energy from the sun comes to our earth through the boundless ether: cold, silent, and in darkness. Did it come in the form of direct Light the whole heavens would be ablaze and we would see nothing else. Not until it impinges on our atmosphere does it burst into light. In the same way, electricity is unseen in the wire until it meets with the resisting carbon. Coal-gas, the common candle, and the lamp, are all enveloped in darkness until they manifest their light in almost essentially similar, although apparently, different conditions. In all these varied conditions, however, light manifests itself on the square. The energy from the sun strikes our atmosphere at right angles and bursts into light. A rope, stretched out with one end fastened and the other end shaken by the hand, appears to have waves running from end to end. In reality it is moving up and down, at right angles to the line of progress. Science tells us it is in this way light moves. It works on the square, and the circle with the square, or cross, is a fitting symbol of the manifestation of material light.

But this symbol is particularly representative of moral light. That only can be light morally that is true and square. Beliefs and doctrines that do not accord with the right angle of our conscientious convictions, can never give light. Truth itself can never be truth to us, until we are true to it. It is dark, cold, silent, as the sun's energy in the ether, until our souls receive it on the right angle of the square, then it becomes "a lamp unto our feet and a light unto our path."

The *third Divine manifestation* symbolised by the cross is that of LIFE. Through all nature there are two great

elemental principles variously called the active and the passive, the positive and the negative, the male and the female. The various units of atoms, molecules, vegetables and animals possess one, or both, of these principles. In the inanimate kingdom, the terms "polarity" and "affinity" are employed to indicate the action of these principles and the relation of the one to the other. In the animate kingdom the word "sex" is used for the same purpose. In both kingdoms everywhere we find these two elemental principles at work. The formation of a crystal and of a crystalloid, the building of a tree and of a man, all seem to proceed along the lines of two main forces working at right angles—that is, working on the square. The atoms, which form the basis of the material creation, have their positive and negative poles. According to the latest scientific discoveries, they are the product of electricity and something called protyle, the one being active and the other passive.

But it is for the spiritual truths which this symbol reveals and yet conceals that it is of greatest importance to us. In the frescoes of the Pyramids we see it in the hands of the god, as the symbol of Regeneration. The dead one is shown lying on the ground in the form of a mummy, and the god is coming to touch his lips with it and revivify his body. Ages before Egyptian civilisation dawned, it was carved on pottery, and buried with human bodies along with food and weapons, the evidence, even in that early period, of a faith in a resurrection and a life beyond the tomb.³

It is a somewhat saddening and peculiar fact that this

³ A curious custom, no doubt still existing in some parts, was common some fifty years ago in Scotland. In the M.M. ceremony, a Square was secreted on the person of the chief individual, at that stage of the proceedings which a M.M. will readily imagine. Can there be any possible connection between this and the placing of the pottery with the Palæolithic Cross in the prehistoric graves?

sacred symbol should have been associated with, what appears to us to be, a vile and most degrading worship. While the Phallic cult may have originally been the recognition of a Divine purpose running through all the arrangements for the propagation of life, and of the symbolic lesson therein of a spiritual regeneration, yet the broad fact remains that the multitude saw in it the reflex of their own animal passions. It brought ruin on the Greek and Roman empires. Had the glory of art, the abundance of wealth, the grandeur of philosophy, or the culture of the intellect, possessed any power of salvation, these peoples would have survived. But salvation is neither possible to the individual, nor to the community, that is impure. If you worship the brute, a brute you will be. If you would be divine, worship the Divine. Well did the Knight Sir Galahad say,—

“My strength is as the strength of ten,
Because my heart is pure.”

The *fourth Divine manifestation* symbolised by the cross is that of LOVE. From the degrading associations of Phallic worship this symbol had to be purged and purified by blood and sorrow. For many years it was an instrument of tyranny for the infliction of cruel and intense suffering. There can be little doubt but thousands suffered from it whose only fault was in being too good to be understood. The divine soul everywhere is at first misunderstood. His language is heaven-born and his earth-bound hearers cannot interpret it. Hence the thorny crown of derision. The good are not allowed to pursue their quiet path. They are dragged into the full blaze of fame and their pains and punishment become their glory. Love's best work is most likely to be rejected and despised. The key-stone of genius and piety

often receives the “heave-over,” as the prelude to exaltation and the highest honour is ever gained through sacrifice. Suffering is the perfecting process of the perfect ashlar. Insensibility is the sign of degradation. Capacity for suffering is the mark and insignia of rank in the scale of evolution. The higher the love, the deeper the sorrow. Through tribulation the higher forms of life are born. By painful endeavour only, the divine rises out of the human and climbs upwards, and the highest patent to soul-nobility is sealed in fire and blood. Why there should be pain and sorrow is hard to understand, and, more particularly, why they should so often be the lot of the noble and the good. We cannot grasp the whole truth of the matter, yet we know that our sorest sorrows are often our greatest blessings, and hence we believe an infinite loving purpose runs through all. Out of the sin, suffering and sorrow of humanity, the Divine Love will regenerate and raise the soul to life eternal. This is the highest significance of this symbol. The lines of mortality and immortality, of pain and pleasure, of sorrow and joy, here meet in the centre of death, and death itself becomes a manifestation of Divine Love.

The Divine manifestations in the *Power*, that rules and works through the material creation; in the *Light*, that shows the majesty and beauty of the heavens and the earth; in the *Life*, that throbs and propagates itself in manifold and multitudinous forms throughout the globe, are but the forerunners of the greater manifestation in the *Love* that can create righteousness and peace out of sin and selfishness, transform sorrow and suffering into bliss and glory, and raise mortality through the gloomy portals of the grave into immortality and eternal light.

The Earth-Spirit in *Faust* sings:—

"In Being's floods, in Action's storm,
I walk and work, above, beneath,
Work and weave in endless motion!

Birth and Death,
An infinite ocean;
A seizing and giving,
The fire of Living:

"Tis thus at the roaring Loom of Time I ply,
And weave for God *the Garment* thou seest Him by."

Yes, the Divine Jehovah circumscribes Himself in the universe around us and the garment of His manifestations is woven on the square. In "the roaring Loom of Time" the garment passes before our vision for a little and is lost in the gathering beam behind, and although we cannot understand the why or wherefore of it all, we can yet see that every thread is running on the square, and that the whole garment is woven in crosses, to the right angle of eternal Justice and Love.

(6) 'Summary of the Law of the Square.'

We have considered The Law of the Square (1) in Nature, (2) in Material Building, (3) in Moral Building, (4) in the Symbol of the Point within the Circle, and (5) in the Symbol of the Cross. The conclusion and the lesson we draw from all these considerations is, that just as the operative master cannot err from the square if he keeps true to the earth's centre of gravity, so we cannot err from the square morally so long as we keep true to the Divine Centre of All. Carlyle in his *Past and Present* says, "Towards an eternal centre of right and nobleness, and of that only, is all this confusion tending." Through all the doubts and uncertainties, the trials and triumphs, the clouds and sunshine of the circle of human life, there is only one point we can with certainty rely on, there is

only one centre that can give us the right angle by which to live and work together. Amid all the mystery of sin, misery, and pain, the red riot of war and the thousand forms of evil around us, the one consoling faith is, that in the centre of this incomprehensible universe there beats the living, loving heart of an Almighty Father, Who will place in His eternal Temple all that is true and square and Who out of this dark material chaos shall yet evolve a glorious spiritual cosmos:

"For so the whole round earth is every way
Bound by gold chains about the feet of God." ⁴

⁴ Tennyson's "Morte D'Arthur."

CHAPTER III

THE QUARRIES, OR THE SELECTION OF THE MATERIAL

HAVING considered "The Law of the Square," which governs the plan and the work of building, we will now turn our attention to the details, or sections, of the work. The first step in building is to procure material for the structure, to find out the available quarries from which such material can be got, and to select the material best suited for the nature and the character of the structure designed. We propose, therefore, to consider this part of our subject under the three following points:—

- (1) The Material Suitable.
- (2) The Quarries Available.
- (3) The Process of Selection.

(1) *The Material Suitable.*

The word "material" is here used in its primary sense, meaning—"building stuff," and, as our proposed edifice is not of matter but of spirit, our building stuff, or material, must be of a like nature. It is the thoughts that occupy our minds and absorb our hearts that form the material for the Ideal Temple or Soul-Structure.

We have what we call "habits," a word, as you know, that comes from the Latin "habitus"—a state, tendency, or condition. It implies environment, and hence it is applied to clothes, costumes, and houses. There are habits which we wear, and there are habitations which we, inhabitants, inhabit. The mind dominates the body

and our mental habits dominate our characters and lives. Thoughts run in grooves. Like streams of water they make their own channels. Habit is the groove, or channel, of thought, and its banks form the natural boundaries of our lives. As the protozoic cells become the bodies in which the life dwells; as the secretions of the mollusc forms the shell in which it lives; and, as the stones from the quarries form our dwelling houses; so Thought secretes and generates, shapes and moulds, forms and builds that ethereal something, which forms the abode or habitation of our souls.

Every moment of our lives we are thinking. Even in sleep, although we may not always be conscious of it, we are thinking. With every pulse of life there is thought. Just as life in the natural world, in its infinite variety of forms, is ever moving and working without pause or rest, so is thought, with endless motion, making and moulding in the spiritual world. Thought, like Life, is a mystery. We know of it, but cannot explain it. Whence thoughts come, or whither they travel, who can tell? We are not their creators. We can no more create thoughts than we can create stones. The inspirations of the poet, or the artist, are as great a surprise to him as to us. The thought sometimes comes like a flash and stands, full and clear, before the mind's eye. At other times, it is painfully born of long patient brooding. In whatever manner they may be evolved, our thoughts stand out to our mental vision, distinguished from each other by their form. They come and go. Disappearing to-day, they may reappear to-morrow, or not for years. But whether they reappear immediately, or not for a long period, they are all the time floating in those mysterious recesses of our souls, which we have not as yet been able to explore, and into which our mental vision cannot yet penetrate.

As the nature of the structure at which we are working demands thought-material, so, also, its character calls for the selection of good material. Every human being is a builder of his eternal habitation, whether he wills it or not. We determine our own reward and our own punishment. God does not punish us. We do that full well ourselves. We build our thoughts into a Temple, or into a prison. If we build according to the plan on our trestleboard, our reward will be a glorious Temple, in which the Divine Father Himself will dwell with us. If we build not to that plan, our punishment will be a prison of our own building; the dismal walls of which will separate us from Light, Love, and Liberty.

In these circumstances, it is of the utmost importance that we should select suitable and good material for our building. How often has the genius of the architect, the skill of the operative, and the expenditure of capital and labour been lost through the bad character of the material on which they were expended? Of what use is genius, skill, and wealth when allied with material of a transitory and inferior nature? Goodness is the great essential in all things, and in our soul-structures it is everything. We are at present engaged in selecting material for a building that has to last, not for a few years, nor for an age, but for ever. It depends on our selection whether we will dwell in the hereafter surrounded by things lovely and good, or by things ugly and evil. You cannot build a sound structure with sand and shalestones. You cannot get good fruit from a poisonous plant. Figs are not of thistles nor grapes of thorns. It is quality, not quantity, that is worth considering. The character of our present thoughts determine the *nature* of our future existence, and hence the supreme importance of selecting the good, the beautiful, and the true.)

(2) *The Quarries Available.*

In his course of instruction the mason is taught to seek the material for building his Temple from Revelation and Creation, Science and Art, and from human life, its dependence, its trials and sorrows, its uncertainty, its brevity, and its eternal consequences. Pre-eminently, the Scriptures are indicated as the best quarry from which he can draw material for this building. It does not, however, limit the Scriptures to any particular book or books. They are the words of Divine wisdom formed by human thought. The ages sift the chaff of literature and leave the wheat. The truth survives because it is immortal. The word is of God. The gross body, the mortal, perishes and the spirit lives for ever. The Divine message, God-breathed through the souls of men, lies written in the Scriptures. They live through the centuries, because their work is not yet accomplished. As their mission is fulfilled, they will merge and disappear in a brighter revelation of the truth. For the present, however, they are our "great light."

The great advocate of Christianity said, "*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Now, masonry does not confine the words, "*All Scripture*," to a certain collection of writings. Its evident teaching is that the inspiration or breathing of God through the human soul has not been confined to one form of religion, to one race, or to one period in human history; and hence, the old Hebrew Scriptures, the modern Bible, the Koran, and the Vedas, may all lie on the altars of masonry according to the belief of the members of the lodge being that of Hebrew, Christian, Mohammedan, or

Hindu. Each may be conscientiously convinced that his revelation is the highest and to him it is so. God only knows the Truth absolutely. We know only conditionally and must work to the part of the plan given to us. It holds that man must have *some* divine revelation—must seek for the light higher than human to guide and govern him. But it promulgates no hard and fast dogma on the subject. It does not make a lantern and pretend that it encloses *all* the light divine. It is essentially religious, yet it is not dogmatic. Its bond of union is strong, but it gives the utmost freedom of conscience. It unites men, not on a creed bristling with dubious points, but on the broad, simple, grand Faith in God, as the Great Architect and Grand Master Builder of the Universe, with Whom, and for Whom, men are to live and work.

The dogmatic creed, religious or political, that ignores the Law of Variation goes in the teeth of nature and hence becomes a hollow shell of dead bones. The tendency of such is to frighten and boycott, if not to gag and imprison all who differ from it. With nature it is otherwise. It gives fair-play and freedom to every variation and hence the fittest prevail. The fittest always is that which is truest to the laws of existence. Nature fights for and with truth, and truth runs with nature. Every new interpretation of Creation, or of Revelation, has the right to be heard. The originator of every reform was an agitator. The despised heresy of to-day may be the orthodox doctrine of to-morrow. In Masonry we have a different standpoint and a broader view than that taken in the outer world generally. The atmosphere of the true lodge is free from the influence of creed or party, and the appreciation of ideas and of work is determined by how far they make firmer and broader the onward way of Humanity.

In Masonry the Sacred Book lies open. There is no attempt at any interpretation of it. It lies open to signify that it is open to all and that each must interpret the revelation for himself. On its pages lie the square and the compasses, with the aid of which we are to work out its plan of life. The square represents the perfect balance of things, material and moral—in the natural world called "*poise*" or "*rest*," and in the moral sphere called "*justice*." The compasses are the symbol of that which controls and guides energy or power, called in nature "*Law*" and in morals "*Will*."

The workman's square gives to his work the perfect poise of the central forces in nature, and the faculty of conscience keeps man's soul in harmony with the eternal justice that shapes and governs all things.

The compasses give the wheel and lever control to the craftsman whereby he can direct, through obedience to law, the vast energies of nature. The "*Will*" if cultivated and developed, through Faith and Obedience, gives the human soul the infinite resources of the Supreme Will. Obedience is the sceptre of infinite power. Just in proportion as we obey the law, or Supreme Will, can we command and direct its infinite energies. Yet this power is in us and not of us. It is through us and not by us. Wonderful and mysterious are the conditions under which we live. The Infinite and the Eternal One, the All-loving and All-mighty One works and drudges for us and places His power in our hands if we but be His obedient children. We think our engines and machines do our work. They are but the harness in which He works for us. Some of us attribute the results and product to what we call nature, trying by a play of words to escape from the frank and fair acknowledgment of God's power and love. Nature is but dead matter shaped and moved by an infinite force. It is but the Veil moving

and working with vibrations that come from the mysterious Beyond; and, although we may fail to grasp the whence and the whither, the why and the wherefore of these movements, we can discern that they all somehow run to the right angle of eternal Justice and Love.

The Scriptures, then, are to be interpreted and worked into our lives with the aid of Conscience and Will. Our concepts are to be squared with the dictates of a free and clear conscience and circumscribed by a faithful and obedient will. We have access, also, to Creation, from which to draw constant supplies of material. Life and Nature, Science and Art, as well as Literature—sacred and secular—are all quarries in which we are to seek and from which we are to obtain the material for the building of our Temple. The operative mason does not create the material he uses. The stone and timber have already been created. His work is to shape, hew and build the material to his plan. And so, also, is it with the speculative mason. From the mines of scientific research, from the forests of religious faith, from the quarries of art and literature, he obtains truths as material which he is to shape and fashion to the plan of the Temple. Science and Art are ever digging out from the heart of nature new facts. Religion is ever evolving fresh aspects of eternal truth in the soul of man, and if masons are to be true to their mission, if they are to carry on the work of the Great Temple they must be ever ready to use these fresh discoveries.

(3) *The Process of Selection.*

Science has revealed to us something of the method of the building of life structures in the natural world. There is first the microscopic protoplasm containing within it the power which we call life. This develops cell after cell

and these are united together until the perfect structure is built up. This process goes on, so long as the cells work true, or square, to what are called the laws of nature, or plan of the Great Architect. The moment there is sin against these laws, the work of true building ceases, and there is nothing left but a ruined mass of cells.

In Art the method is that of selecting natural material and shaping it into certain forms to serve as units for the structure. These units, like the cells in natural life, have to be carefully prepared and fitted for their place. Analogous to that of nature and of art is the formation of our soul-structures. We must build. The process of thought never ceases, and we are constantly selecting material and building it into our eternal habitations.

Thoughts have their forms as real as the plants and animals of the natural creation. It is by these forms we differentiate one thought from another. They also have their character, good or bad, and each multiplies according to its kind. Evil thoughts propagate evil, and good brings forth good. The world of man's mind must be peopled with thought-forms of some kind. Nature abhors a vacuum mentally, as well as physically. If you do not people your mind with angels, you will soon find it filled with devils.

We cannot create thought, but we have the power to accept the good and reject the evil. That which we invite enters into our minds. We summon spirits, good or evil, and they come and dwell in us.

Thoughts are evolved through, and not by, our minds. We are not creators. We are cultivators and builders. A man cannot choose his environment, although he may modify it. Without any will of his, he is born in the slum, or in the palace. An iron purpose girdles and restricts him. There is an untouchable horizon round every life. But, within these restrictions, he is conscious of re-

sponsibility. He feels that his eternal happiness depends on living true to his conscience. He feels he has the power of selection. Like the gardener, while he cannot create, he can cultivate. Like the mason, while he cannot make the material, he can choose it, shape it to his purpose, and build with it.

But here the question arises, by what are we to determine what is good and what is bad material? We all feel we have gone wrong and we all know we are not infallible. After making full allowance for heredity and environment, we are conscious of doing what we ought not to do and neglecting what we ought to do. How, then, shall we be able to know and to select good thought? We see a beautiful flower or we hear a melodious sound and we feel pleasure in them. Why? No one can explain, except somewhat in this way. The beauty of the flower and the melody of the sound accord with an inner-feeling, or sense, created and more or less developed in us. In the same plain but somewhat mysterious manner do we know what is good and what is evil. Absolute good or absolute evil is beyond us, but there is an inward monitor that constantly pronounces judgment on our thoughts and actions, and this is Conscience. The careful cultivation and preservation of this faculty is a duty of greater importance even than the development of the intellect. Too much prominence is given to the mental in Education now-a-days. We forget that the heart is of greater value than the head. Learning and even genius is not so important an asset to a community as character, and character is formed by conscience. The mariner must not only be guided by his compass, he must also preserve it from disturbing influences, if he is to reach his haven in safety. The mason must not only shape his work by the square, he must also keep his square true, if his building is to be strong and stable.

So must we keep and preserve a true conscience. If our conscience is wrong, we will certainly go wrong, and the fact that we have gone wrong is often the certain proof that our conscience is not right. When we find ourselves going wrong, the important thing is not so much the going wrong as the putting of our conscience right. To do so, we must find something outside of ourselves by which to adjust it. The master proves the craftsman's square by constructing a right angle, and the teaching of masonry is, that the right angle by which the conscience can be put right can only be formed by relying on the Great Centre.

The maintenance of a true conscience, void of offence to God and man, lies in the desire and constant effort to keep it true. The whole experience of humanity is, if you earnestly seek for truth you shall find it, if you sincerely ask for good it shall be given unto you. There is, as Matthew Arnold puts it, "An infinite power, outside of ourselves, making for righteousness." This infinite power will work with us so long as we are, also, making for righteousness. We are not the blind slaves of an inexorable destiny. We are capable of working through law and conquering through obedience. We are, it is true, fettered by our past. We are bound by habits of body and mind as by chains. Sometimes we sigh for freedom and pray for a miracle to be performed on our account. But we really are free if we but will it. By obedience, by self-denial, lies the road to victory and liberty. The demons within us—the creatures we have cherished and nourished—must be fought and wrestled with. We may fail and fall time and again, but if we fight on, sure as the sun overpowers the clouds of night, so will we conquer. The walls of our prison are our own building and we can hew our way out. The universe will work

with us if we desire truth and goodness. The absolute unerring exactitude of law—the “infinite power, outside of ourselves, making for righteousness” will become our hope, as well as our faith, and will ultimately perfect us.

Thoughts are the parents of Deeds. The power of temptation lies in the evil within, more than in the circumstance without. To the perfectly pure mind there is no temptation possible. We sometimes hear of a crime committed on the impulse of the moment. But, previous to the crime, the evil thought must have been entertained. Impulse is generated in the mind as electricity in a cloud. The cloud comes into the sphere of certain conditions and the flash and the crash follow. We cherish certain thoughts and thus generate forces as sure in their action as those we observe in nature. If we have impure desires, or malicious thoughts, these will, when opportunity comes, inevitably break out into evil deeds. The impulse may come like a flash of lightning, but it has been generated by evil thoughts and desires. If noble thoughts and pure feelings had been cherished the crime would never have been committed.

We are generally careful about our actions and too careless about our thoughts. Somehow we are apt to think there is no great harm done in fostering evil thoughts. The tiny tiger-cub seems so harmless, we think we can play with it and keep it in our house. But some day it will suddenly leap upon us and tear us to pieces. It is in the evil thought that sin really lies. Thought is the powder of action, circumstance is but the spark. Cherish noble thoughts and your life will be noble. Desire to be good and good thoughts will come to you. Get the inner life right and there will be no fear of the outer going wrong. There is a deep philosophic truth in the oft-quoted lines of Burns:—

"Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."

If we cherish evil thoughts, these will go on developing and the soul will try in vain to build them into a lasting structure. They are not square to our conscience and hence are untrue to the Great Centre of All. All the ingenuity of man or devil will never make unsquare work stand. Sooner or later the soul that tries to do so will look upon the ruins of his life. It is Sisyphus perpetually rolling the stone but never reaching the top of the hill. Ruin, everlasting ruin, can only be the result of trying to build a habitation for the soul with evil thoughts.

In the human soul, Conscience is the dominant factor in the creation of what we call character, and character is determined by the thoughts that occupy the mind. If the Conscience selects good thoughts a condition, or habit, that makes for goodness is created, and, if the selection is bad, an opposite tendency or habit is created. This habit of the mind in relation to thought is analogous to what we call environment in nature. Science tells us that in every form of life there is a persistent tendency to the recurrence of the type, and, at the same time, a constant effort to throw off variations of the type. The one is termed the Law of Heredity and the other the Law of Variation. If the environment is more favourable to the variation than to the original, it will flourish and the original will die. Thus goes on the process of progress, or evolution. It is the practice of the precept, "Prove all things; hold fast that which is good." Nature is prodigal in her efforts to progress. New forms are put forth in abundance, but the fittest only survive. Everything is proven. Nothing is passed into the Great Temple of Nature that accords not with the plan and purpose of

Creation. That which accords not receives "*the heave over amid the rubbish.*" The persistency of the Law of Heredity—holding fast to the proven type—represents the Conservative element in nature. The constancy of the Law of Variation in producing new forms represents the Progressive principle in nature. Both old and new are subjected to the trial of their environment and they must have the capacity of conforming to it if they are to exist. The result is the rejection of the unfit and the adoption of the fittest. Thus, the Law of Variation prevents retrogression, and the Law of Heredity conserves progression.

In the human mind the forms of thought seem to be subject to the same, or similar, laws as those of Heredity and Variation in the natural world. Our thoughts propagate with the same tendency towards the recurrence of the type and towards the production of variations. It depends on the habit, or conditions, the environment, or character, of the mind as to what kind of forms will survive. As we have remarked, Conscience determines this habit of thought. It is by it we judge what is good and bad, and, by the selection of the good and the rejection of the bad, create a habit favourable to good in which evil thoughts will decay and die.

From the foregoing considerations we may safely conclude that an environment making for righteousness and, by the natural process of selection, choosing good material for the building of our soul-structures, can only be formed in the heart and mind by cultivating and cherishing good thoughts. One of earth's greatest teachers said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . *think on these things.*" Yes, *think* on these things. *This* is the key to the whole problem

of the selection of good material. Let us think only of what is true, honest, just, pure, lovely, and good; exclude all that is untrue, unjust, impure, and bad, and we will create a mental environment in which evil thought cannot live and thrive. We will be able to draw from every realm of nature and of art, of creation and revelation, good material for the building of the Ideal Temple in which our souls shall dwell for evermore, and we will find—

“Tongues in trees, books in the running brooks,
Sermons in stones and good in everything.”

CHAPTER IV

THE LODGE, OR THE PREPARATION OF THE MATERIAL

IN the lodge there are certain things which we cannot make the subject of public discussion. Fortunately these do not come, to any material extent, within the lines of our present observations. While masonry has its secrets, its symbols and principles, as a rule, are as open as the face of nature for contemplation and for free discussion, and within these we will find all we require for our present purpose.

We propose considering the following aspects of "The Lodge," viz. :—

- (1) The Nature of Its Work.
- (2) Its Relation to Religion.
- (3) Its Relation to the Outer World.
- (4) Its Ideal Plan.
- (5) Its Course of Instruction.
- (6) Its Chief End.

(1) *The Lodge—The Nature of Its Work.*

In the lodge there are two significant terms in common use. Money matters, election of office-bearers, laws and bye-laws and such like, are all called *Business*. The ceremonies of the degrees, etc., are named *Work*. The Work, or main function, of the lodge, consists of certain ceremonies symbolical in character and mainly, but not exclusively, based on the work of operative masonry.

Operative and speculative masonry are related somewhat in the same way as the inanimate and the animate kingdoms in the natural world. In both the substance is the same, and the one furnishes food for the other. So operative masonry furnishes food for the speculative. The one rises out of the other. The one is dead, the other is living. The one is practically constant, the other progressively changes.

In ancient operative masonry the material for a building, after being selected in the quarries, was taken to the lodge, or workshop. There, according to the plan, it was shaped and carved and made fit for a place in the building. In speculative masonry, the lodge exists for a purpose analogous to that. But there is this important difference—in the operative, the material was something *outside* of the craftsman; in the speculative, it is something *inside* of him. He is both material and worker, and the lodge is the workshop in which he is to shape and square his thoughts to the plan of life laid down on the Divine Trestleboard.

(2) *The Lodge—Its Relation to Religion.*

At first sight it might be supposed that masonry claims to fill the function of religion and that it is, therefore, antagonistic to it. But it makes no such claim. It formulates no dogma, the acceptance or rejection of which ensures eternal salvation, or the opposite. It simply demands three general principles of Faith, common to all religions. These are:—

First.—That there exists an almighty creative power, infinite, eternal and beneficent, that rules all things and whom it designates—"The Great Architect," "The Grand Geometrician," and "The Most High."

'Second.—That this Divine Architect, by Inspiration and Creation, has laid down His Plan of Life for our government and guidance.

Third.—That the Human Soul is immortal.

These three central truths of masonry are the foundation of all its teachings. That the Creator of All has revealed a plan of life is acknowledged by all religions. Masonry says each man must read that plan according to his conscience. He must choose his own religion. Then, and not till then, begins the work of masonry. The lodge exists as a place wherein masons of varied creeds and different religions may work in peace and harmony to the plan of life, but it does not pretend to declare, or to reveal, that plan. The Conscience of each man must determine that. It only determines and teaches the method and way of working to *the plan that may be accepted.*

(3) *The Lodge—Its Relation to the Outer World.*

As rudimentary organs in the early development of various animals indicate their future function in the world, so in the old Operative Lodges we perceive the rudiments of the present and future speculative system of masonry. The central motor-idea in the old Operative Lodge was *the building of a sacred structure.* Round that all its organisation was formed, and to that end its work was directed. In the same way, but symbolically, the motor-idea of the Speculative Lodge is the building of a sacred structure in accordance with the plan of life laid down by the Great Architect. Round this, as a centre, all the ceremonies and symbols of the lodge have been evolved. It is as the sun in the solar system. Without it, all is darkness and chaos. In the lodge the mason is taught how to work at the building, and the preparation

necessary for this course of instruction begins with *The Triple Renunciation*.

The symbols of the Outer World—the insignia of *Rank*, the sword of *Power*, and the purse of *Wealth*, are laid aside. This does not imply a retreat from the ordinary cares and duties of life. *In* the world but not *of* it, is the masonic idea. It means that rank, power, and wealth are no longer to have the first place in the desires of the heart, nor in the shaping of the life. Why is this Triple Renunciation demanded? Because it is impossible to carry on the true work of the lodge if the rank, power, and wealth of the outer world are acknowledged within it. On this point let there be no misunderstanding. Men of title, position, and wealth, if “*born*” into the lodge “*of their own free-will and accord*” and if “*under the tongue of good report*,” should be ever welcome, but not *because* of their position or wealth. Their acceptance must be based *alone* on their moral qualities as *men*. Their social position can only be viewed as giving them a better opportunity of being more useful and of doing more good. Rank, power, and wealth have essentially no affinity with the work of true Masonry. They belong to the material: it is of the moral world.

With a knowledge of the present condition of many lodges in their minds, some may, perhaps, smile sarcastically at these remarks. But the ideal is never attained in any institution. Lodges, like churches, are often the opposite of what they should be, and many masons, like many Christians, are so only in name.

(4) *The Lodge—Its Ideal Plan.*

On the Trestleboard of the Apprentice there is a peculiar and interesting symbol known as the Plan of the Ideal Lodge. Unhappily, like many others, this symbol is much

misunderstood and is often unknown by members of the Craft. It may not, therefore, be unprofitable at present to consider it and its lessons. In the old categorical lectures it is referred to in a grotesque and, at first sight, nonsensical form, seemingly intended to repel those not earnestly seeking the truth. It is, however, full of significance and worthy of consideration.

The lodge is said to be distinguished by its (a) Situation, (b) Position, (c) Form, (d) Dimensions, (e) Supports, (f) Covering, (g) Furniture, (h) Ornaments, (i) Lights, and (j) Jewels.

(a) *Its Situation* includes the highest hill and the lowest valley, for the conditions of humanity embraced within the walls of the lodge are all unequal as the surface of the earth. It includes the high and the low, the rich and the poor; its light radiates round the palace of the prince and brightens the cottage of the peasant. The unevenness of the earth's surface creates stream and river, loch and sea; and, in turn, the stream rushing down the rugged mountain, the river flowing through the verdant plain, the sea beating in ceaseless motion its confining shores, are all slowly but surely bringing hill and vale, land and sea to one common level. So, too, the very inequalities of human society create influences that make for equality and through every condition and rank in life there are forces and tendencies towards a common level of humanity. In the ideal lodge all the inequalities of human society disappear, the common level is reached and thus, here to-day, we realise to some extent—

“That one far off divine event
To which the whole creation moves.”

(b) *Its Position* is due east and west, and its entrance is in the west. Our proper position is facing the source of Light. Our attitude is that of expectancy, of constant

hope. The night of sorrow and fear, of frailty and failure, lies behind us in the west. We are ever facing the everlasting to-morrow. Mourn not, therefore, over the past. It is dead and shall rise again either redeemed, purified, and glorified, or doubly damned, by the spirit of our lives now and henceforth. The past is no longer ours. It is of the finite. The infinite lies before us. Let us turn our faces, therefore, eastward, hopefully, manfully, resolutely. The coming morn brings with it duties and opportunities. Every one has his work before him. Never mind the plan to which others have to work, and trouble not with vain questions as to why your plan differs from theirs. The Great Architect knows. Turn your face eastward towards the Light.

(c) *Its Form* is a right-angled oblong in the proportion of three to four. Here we have the right angle of Truth and the proportions of harmony blended together as an emblem of the ideal lodge. Truth is harmony and hence we cannot have true harmony—however much of a lower common kind—unless it is formed on the right angle, and the right angle can only be formed by relying on the Great Centre of All. The form of the lodge stands for Truth—for the poise and peace and harmony that spring from being true. Here we are to adjust and build ourselves to the right angle, and in proportion as we do that so will jarring injustice and discordant strife fly from us.

(d) *Its Dimensions* are from north to south and from east to west. In the outside world Love and Sympathy are often bounded by a peculiar creed, a geographical horizon, or a political platform, but in the ideal lodge we encircle the globe and surround the poles, we embrace the worthy of every clime, creed, and degree, our limits are the wide horizon of heaven and our bond of brother-

hood, like a golden chain of peace, unites together every portion of the human race.

(e) *Its supports* are the three great pillars of Wisdom, Strength, and Beauty. History reveals the folly and weakness of nations, of institutions and of individuals that have tried to build on pillars of selfishness, falsehood and strife. Ruin was their end and the evidence of their folly. The right use of knowledge is Wisdom, obedience to the higher law of our being is Strength, and the love of righteousness is Beauty. These are the pillars of the ideal lodge. These are the supports of the true life.

(f) *Its Covering* is the cloudy canopy of Heaven, up to which there rises a ladder whose principal rounds are Faith, Hope, and Charity. These are the three graces that hold all the graces of the human soul together and form the means by which it may rise to the heights divine. Here, there is no roof between us and Heaven, to bar us from ascending, or to keep the heavenly influences from descending. It is open *to* Heaven and open *for* Heaven. Aspiration and inspiration have here free play. Sense may limit us like walls, but to the soul that looks upwards there is no limitation. It may rise to the cloudy canopy and spread its wings in the ethereal realms of Truth. Time and space vanish. The walls of sense are surmounted. Every step shows a new and wider horizon. By constant effort up this ladder we can raise ourselves above ourselves and every to-morrow shall see us above the ourselves of to-day.

(g) *Its Furniture* consists of a Trestleboard on which lie the Sacred Scriptures with the Square and Compasses. This does not mean that the lodge is furnished with nothing else. There may be many other good things, but these are not of prime importance and are as nothing compared with those. The essential thing in the lodge is

a plan to which we must work and build our lives. The Plan of the Great Architect is the only Furniture worthy of notice. It is the one thing needful, and if we work to it all other needful things shall be added to it. No lodge can be opened without it, for how can we work without a plan?

(h) *Its Ornaments* are the Mosaic Pavement and the Four Golden Tassels of Virtue. We walk on the chequered Pavement of human life. To-day, our feet tread the bright path of prosperity, to-morrow we are in the shadow of adversity. Through all, the blazing star of Wisdom will safely guide us if we faithfully shape our course by its light, trusting that Providence will surround us with everything needful, even as the Tessellated Border surrounds the Pavement, and conspicuously adorning our lives with the virtues of Temperance, Prudence, Fortitude, and Justice, as the Four Golden Tassels adorn the corners of the lodge.

(i) *Its Lights* are three Windows: East, South, and West. These are placed in the east, south, and west walls in the direction of the sun that they may receive constantly his Light, thus teaching us constantly to keep the Windows of our souls towards the Light Divine.

(j) *Its Jewels* are the Trestleboard, the Rough and Perfect Ashlars and the Square, Level, and Plumb. We look with sorrow and sometimes with despair at our rough and imperfect nature, but here, in the Perfect Ashlar, we behold the possibilities that lie even in the roughest block from the quarries of Humanity, when, in accordance with the plan laid down on the Divine Trestleboard, it is wrought into proper form with the aid of the Level of Humility, the Plumb-line of Rectitude, and the Square of Conscience.

(5) *The Lodge—Its Course of Instruction.*

A different environment than that of the outer world is needed for the true work of masonry. Hence, at the threshold of the lodge, collateral with the Triple Renunciation, comes the Quintuple Declaration.

In the old lectures these forms of Renunciation and Preparation were quaintly and neatly expressed by the words "off" and "on." The latter is complete when, in the person of the initiate, Ignorance and Obedience, Sincerity, Fidelity and Humility are conspicuously and symbolically declared. He is taught to put "off" the Rank, Power, and Wealth of the outer world and to put "on" the symbols of his true condition—his Ignorance and Obedience, Sincerity, Fidelity, and Humility. These are the essential characteristics of good material for the building. He makes no pretence to knowledge and he is obedient that he may learn. *Sincerity* is the purity of the material, unblemished and unweakened by admixture with worthless and vile matter. *Fidelity* is the trueness of the reed, giving it soundness and adaptability for being worked into suitable shape and form. *Humility* is the closeness of the grain, the molecules clinging together and making it strong and durable. Confucius said, truly, "I do not see how a man without sincerity can be good for anything." The same may also be said of one without fidelity and humility, for the man without fidelity will not carry out his undertakings, and the man without humility will never learn much that is worth knowing. Fidelity, like a strong *Right Arm*, carries out the purposes and desires of the *Sincere Heart*, and both are based on the *Humility* that bends the *Knee* to obtain strength from that higher Power, without Whose aid all our efforts are vain.

Putting off the bondage of the outer world and putting

on the emblems of the inner world, the initiate becomes a seeker of the Light. His Entrance is a *new Birth*. In ignorance and helplessness, yet in obedience, he pursues the path that leads to Light. Here Faith is demanded. Knowledge or Experience is not the beginning, but is the end of Faith. Groping in the dark mysteries of life and seeking for light, man feels his need of a greater power to overcome human weakness, and a higher light to enlighten his understanding. Thus Faith precedes Knowledge, and Knowledge justifies Faith.

But, the Light that reveals the path also reveals its *Dangers*. From the first moment of Life, Death is ever present. On either hand, at every step, it threatens him. In the terrible irresistible powers of nature that environ him, it ever bids him give Obedience to the laws of life. In the moral world, also, Dangers surround him and Conscience constantly calls him to faithful Obedience. Knowledge ever brings responsibility and the law, knowingly broken, revenges itself. If the *Cord of Conscience* controls not our steps, the *Sword of Law* will inevitably pierce our hearts.

In the lodge the Apprentice is directed for light to what are called "The Three Great and the Three Lesser Lights." These are, briefly, Revelation and Creation. Through these man receives the light to guide him in his work as a mason, or builder of the Temple. Through them the Eternal Spirit communicates with the spirit of man. They are the atmospheric media which make it possible for the human eye to see the light Divine—the unbroken glory of which it could not otherwise bear.

Creation is a loving nurse to the mind of man. At every turn it invites his latent faculties into action. Its lights and waters, woods and flowers, birds and beasts, and thousandfold wonders arouse his curiosity and command his attention. The necessities of his body for food,

fuel, shelter and protection call forth and develop the energies of his mind. He wrests his food and fuel from land and water. When his necessities are supplied he develops desires for luxuries. He creates tools and invents machines to minister to his wants and pleasures. Through all this, his faculties develop and his knowledge increases. He finds out the secrets of chemistry. He commands the winds to drive him, even against themselves. He harnesses giant steam, and makes the swift lightning his servant. He builds cities and navies, traverses the depth of the ocean and, at this moment, is pruning his wings for his flight amidst the clouds. With the telescope he searches the heavens, marks and measures the courses of the stars and weighs those mighty orbs as in a balance. But the Apprentice is taught that all this development, knowledge, and power are of little value unless he uses them to build and adorn his higher nature, and not in merely gratifying his lower desires and passions.

The Apprentice is also instructed in the lodge to clothe himself with *the Symbol of innocence and purity*, for innocence is a shield to virtue and purity disarms temptation. He is to adorn himself with the *Attentive Ear*, that gathers in the treasures of wisdom and experience; with the *Silent Tongue*, that preserves peace and commands respect; and with the *Faithful Heart*, that loves truth and lives true. As the operative uses his *Gauge* to measure his work according to the plan of the Architect, so is he to measure his time to the respective duties of life, giving to each its due time and attention, so that his life may be built in harmony and beauty, according to the plan of the Great Architect. As the operative uses the *Gavel* to reduce the irregularities and rough edges of the stone, so is he to reduce the irregularities of pride, passion, and prejudice within his heart, so that

he may become like unto a perfect ashlar, fit for a place in the Building.

As *Chalk* in the hands of the Master *freely* marks on the trestleboard the impress of his plans; as *Burning Charcoal* melts the hardest metals with the *fervency* of its fire; and as *Earth* ever *zealously* brings to life and fruition the seed committed to its bosom; so is the Apprentice taught to *Serve*, working *Freely* to the great plan of the Divine Architect, burning with the *fervency* that overcomes all difficulties, and *zealously* producing from the seeds of Truth imparted to him, fruitful works of Love and Benevolence.

He is further instructed to work true to the *Three Grand Principles of Masonry—Love, Benevolence, and Truth*. Just as the Operative must observe the physical laws that dominate matter, so must the Speculative mason conform to the great moral laws that govern his being, if his building is to be firm and enduring.

Love is the life of goodness, virtue, and truth. Without it earth would be without its sun. To love well is to be well loved. Where love exists there is Heaven and hate is Hell. Love triumphs over all differences. Without it toleration, generosity, charity, and freedom itself would die. It is the sustainer of all that is noble and good in humanity. When we look on our neighbours and observe their faults and failings; when we feel hurt by their selfishness and injustice, we are apt, in turn, to be selfish and unjust towards them. An eye for an eye and a tooth for a tooth is the law of the selfish animal. It is only when we reflect that were the Great Judge of All so to try us, we would be condemned beyond hope. It is only when we consider our fellows in the light of the Love Divine that the bond of masonry becomes possible, and from the living acknowledgment of the Fatherhood of God, there springs into life the brotherhood of

man. How appropriate then that Love should be placed as the first principle of masonry.

Benevolence is the practical expression of Love and intensifies the spirit that gives it birth. It soothes sorrow and suffering and brings joy to the miserable. It extends the hand of relief to afflicted humanity, gives help to the helpless and hope to the despairing. Its glory and honours are eternal, and they can be earned by all.

Truth is infinite and divine. We cannot fathom its depths, nor measure its circumference. We can only see in part and believe in part. We see Truth only in sections. But, if Truth itself be beyond our comprehension, this at least is within our power—*we can be true*. This is the only way to learn Truth. He who is false to his Conscience and the measure of Truth within his soul blinds himself. He cannot see the Truth because he is untrue. It is from the *Love* that seeks expression in good deeds, and the *Benevolence* that gives form to the Soul of Love, that we become true men and become capable of understanding Truth, and of rising into the Heaven of the Godlike and the True.

Such are the leading lessons taught in the lodge to the Apprentice mason. But, Man is not satisfied with Faith and Belief only. As his powers mature he seeks the Light of Knowledge and Experience; so the matured Apprentice “passes” on to the degree of Craftsman.

Here he is taught that as the operative, in building an upright structure, must obey the great Laws of Nature and work true to the Square, the Level, and the Plumb, so, in building his life into a strong stable structure, he must work true to the moral principles which these instruments symbolise. He is to *Square* his actions in accordance with the dictates of his *Conscience*; to apply the *Level* of *Humility* to his heart and, not relying on his own strength, to build on the everlasting rock of

Truth; to constantly test his life-work by the Plumb-rule of uprightness so that, rising towards perfection and swerving not from the line of rectitude, it may be established in strength, and adorned with grace and beauty.

In the *Pavement* of the Porch he sees, in its Mosaic-work, the variegated surface of the earth and the chequered pathway of human life; in its Tessellated Border, the sea surrounding the land and the Divine Providence that surrounds humanity; and in its Blazing Star, the light giving central Sun, and the Divine Wisdom that will direct man's steps if he will open his eyes to its guiding rays.

In the mystic *Pillars* of Strength and Stability he sees the Equinoxes of Nature—Spring and Autumn, and of Human Life—Youth and Age; and in their adornment of Net-work, Lily-work, and Pomegranate-work, he learns that the true secret of strength and stability in human life, as in nature, lies in *Unity* of plan, *Purity* of heart, and *Fertility* of mind.

In the *Winding Stair of Knowledge* he finds a division of three, five, and seven steps, representing Mind, Matter, and Form, and is taught to regard *Mind* as the base of all creation in nature and in art; *Matter*, as the medium through which mind communicates with mind; and *Form*, as the expression, or manifestation, of Mind on Matter. He finds this stair has a dual aspect, Divine and Human. The Three Steps represent the Divine Wisdom, Power, and Goodness, and the Human Reason, Will, and Emotion. The Five Steps are the five natural conditions of Matter—Fire, Water, Earth, Air, and Ether; and the five human conditions of Sense—Feeling, Hearing, Seeing, Tasting, and Smelling. The Seven Steps are the manifestations of the Divine Mind in the seven Forms of Life—Lichen, Vegetable, Reptile, Fish, Fowl, Beast, and Man, and of the Human Mind in the seven liberal

Arts and Sciences—the Mathematical, Physical, and Moral Sciences, and the Arts of Rhetoric, Painting, Music, and Architecture.

The great lesson he here learns is to use all Reason, Will, and Emotion, all Sense and Matter, all Art and Science, as *Steps* by which to rise upward into the Sanctuary of Truth; and, as he passes through the Veil and sees the Sacred Symbol of the Middle Chamber, he begins to understand that the end of all human endeavour is to reach to the Divine; that true Knowledge and Art ever lead up to Him; and that, behind the wondrous material veil of suns, stars, and systems, within the Middle Chamber of the Universe, the Infinite and Eternal One ever sits in the mystery and majesty of an awful silence—He, Whose name we cannot name, but of Whom we feebly try to express our conception in the silent, solemn, sacred symbol of the Middle Chamber.

Pressing onward the Craftsman is “raised” to the Lodge of the Master. Man is not content with the Faith of the Apprentice, nor is he complete with the Knowledge of the Craftsman. His highest height is that of self-sacrifice, and in death only is the full circle of his life completed. Across the dark chasm of the grave he dimly discerns the *Light of Immortality*—the light that makes visible the darkness of things material. The *Symbols of Mortality*, in their solemn silence, speak to him with a power no eloquence can equal. They raise thoughts too high for human speech, they awaken feelings too deep for mortal voice, they propound a problem no science can solve, they conceal a secret which mortals all will know and none reveal. The brevity of life and the eternal issues that hang upon the right use of its powers and opportunities are in various ways presented to his mind. He is reminded that the immortal souls of men have not been born into this world to be slaves to sense, or drudges

to appetite, but rather that through the experiences of toil and care, pain and pleasure, prosperity and adversity they may be developed into true Master-Builders and, in the strength of the God-breathed spirit within them—

“Rise on stepping stones
Of their *dead selves* to higher things.”

(6) *The Lodge—Its Chief End.*

The true mason lodge provides an environment for the development of the nobler nature of man, for the formation or building up of high character. Character is built of the thoughts which we allow to grow and multiply within our minds. It is the soul's habitation, built of thoughts and by thought, just as the crustacean builds his shell. To provide a suitable environment wherein this work may be carried on, the Lodge is isolated from all the ordinary conditions of life. The influences in human society that make for war and strife are excluded. Sect and party, creed and politics, are forbidden. The lodge is not antagonistic to the world outside, but it must be kept separate and distinct from it—it must be “close tyled” so that a suitable sphere for the work of true building may be formed. This is the true Lodge of human brotherhood and it exists for the building of the Temple. It is the workshop wherein the souls of men may be shaped, moulded, and made fit for the Great Ideal Temple.

This is the Chief End—the Alpha and the Omega—of a lodge. This, and not the petty prosperity of a Pounds-shillings-and-pence-balance, the tinsel eclat of a crowd of intrants, or the beggarly boast of a rank-and-title membership—this, mighty, wide embracing lodge of ennobled humanity is alone worthy of our devotion and of our labours. We can scarcely desire a more exalted

ideal: we should never be content with a lesser one. Everywhere around us to-day we hear the sound of discord and strife. Abroad, blind passion and mad ambition soak the earth with human blood, and fill the air with cries of agony. At our doors labour unrest, vice, crime, poverty, and disease are working havoc quite as great; and all the while, politicians quibble and quarrel over petty policies, scientists spend their time in fierce debate as to the constitution of an atom, and clerics waste their energies in bitter strife over the loaves and fishes. Where, we cry, is there neutral ground where all these conflicting elements may be hushed to peace, and where good men of all conditions, creeds and colour, may meet in the bonds of Brotherhood? There is only one spot on earth we know of that fulfils this condition and that is here, in the mason lodge. Here, all may meet together on a common level as children of the One Great Father, members of the same human family, and brethren of the same mystic tie.

Some may think this conception of the lodge exaggerated, transcendental and altogether singular. This is not so. It has been the cherished ideal of the best of masons all over the globe, and the great German poet, Goethe, has most beautifully expressed it in his poem "The Mason Lodge," as translated by Carlyle, with which this subject may now be appropriately concluded:—

"The Mason's ways are
A type of Existence,
And his persistence
Is as the days are
Of men in this world.

The Future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us,—onward.

And solemn before us,
Veiled, the dark Portal,
Goal of all mortal:—
Stars silent rest o'er us,
Graves under us silent!

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error,
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,—
Heard are the Sages,
The Worlds and the Ages:
'Choose well; your choice is
Brief and yet endless.'

Here eyes do regard you,
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not."

CHAPTER V

THE TEMPLE, OR THE CONSUMMATION OF THE MISSION

(i) *Retrospect and Prospect.*

LET us take a brief retrospective glance over the course of our enquiry into "The Mission of Masonry."

In the first chapter, the meaning of the words "Mission" and "Masonry" were defined as the end and purpose of building. The Mission of Masonry was declared to be the building of an Ideal Temple, and that Mission was to be accomplished by working and living true to the square.

The second chapter dealt with the Law of the Square in Nature, in material building, and in moral building; in the symbols of the Point within the Circle and of the Cross. We found that in *Operative Building*, working to the square is working true to the Earth's centre of Gravity; that the instrument called the square is constructed to guide the operative in so working, and is the visible representative of a great invisible Law, or Power, dominating all Matter. Further, that in *Moral Building* working to the Square is living true to the Divine Centre; that the faculty called Conscience will guide us in so living, just as the square guides the operative in his work; that Conscience is the representative of a spiritual Law, as the square is of a natural Law; and that, if we live true to it, we will build our lives square to the Divine Centre of All.

In the third chapter the selection of the Material for

the building of the Ideal Temple was considered. This material was indicated as Thought, which has to be selected, moulded, and shaped into proper form for the Building. The Quarries, from which to obtain suitable material, were mentioned as Scripture, Nature, Science, Art, and Literature. In the process of selection, Conscience was pointed out as predominant, and that the selection of good thoughts created in the mind a condition or habit making for goodness, while the selection of bad thoughts established an opposite tendency; and, further, that the key of the problem of selecting good material lay in thinking only of what is true, honest, just, pure, lovely, and good; and in excluding all that is untrue, unjust, impure, and bad.

In the fourth chapter we dealt with the Lodge, in the nature of its Work, its relation to Religion, its relation to the Outer World, its Ideal Plan, its course of Instruction and its Chief End. We found that the true mason lodge provides an environment favourable to the development of the nobler nature, and the building up of high character, that it is carefully "tyled," so that the war and strife of the outer world may not hinder and destroy its work of shaping and squaring and upbuilding human nature to the plan of the great Ideal Temple.

In this, the fifth chapter, we come to view "The Temple, or the Consummation of the Mission."

We may, without presumption, assume that the idea of building a dwelling place for the Most High was in the human mind long before the art of building was able to materialise it in anything like a temple form. In the very beginnings of religion, in the first stirrings of the divine in the human heart, this idea was no doubt present. It became the motive to architecture and thereby to all the arts. The rough altars of Stonehenge and elsewhere still bear witness to its early power. In every age, pagan

and Christian alike, God's house has been the evidence of religion and the sign of civilisation; and, doubtless, formed the bond of union in those fraternities, connected with the art of building, of which we have glimpses now and then in early history. The vast ruins of the ancient nations attest the power which this idea had over the mind of paganism. The innumerable cathedrals and abbeys of the Middle Ages, some of which still remain in strength almost unimpaired, and in beauty only mellowed by the finger of time, witness to its sway in the heart of Christianity. To-day, there is not a city, town, or village throughout the world where the tower, steeple, dome, or minaret does not proclaim the all pervading, and the all prevailing, desire in the heart of man, as expressed by the Psalmist of old, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the Mighty God of Jacob."

By the efforts made to realise this idea, the mind of man was developed and elevated. These efforts were at first made with things material. Now, they are evolving into spiritual forms. The idea is too grand and divine to be confined to things of sense; hence the ideal "house not made with hands, eternal in the heavens." It becomes the vision that lifts the weary soul from utter despair to hope and joy. To many, this world is a wild battlefield for bread and breath. Round them the air is tainted and the light obscured. They feel as in the power of a vast whirlpool that drags them down to physical and moral destruction. Happy for them if, by faith, they behold the Eternal Temple as their ultimate and permanent abode. This gives solace to the wounded, strength to the feeble, hope to the miserable, and so inspires poor humanity that progress and happiness become possible.

There are thus two Temples—the material and the spiritual—and we propose considering these, as they are presented to us in the teachings of masonry, viz.:—the Temple of King Solomon and the Ideal Temple.

(2) *The Temple of King Solomon.*

The Temple of King Solomon is the prototype of the Ideal, and the central object in Masonic tradition and symbolism. Comparatively it had but a short material existence, yet its impression on the minds of men has been greater than that of any other. Among Eastern tribes, to this day, it is spoken of with awe, and forms the subject of wonderful stories and innumerable songs. Its grandeur and mystery through the past ages have fascinated the imaginations of men. Even among modern western nations it has been the theme and inspiration of a multitude of books. To the Hebrew race, scattered over the world, it is the cherished memory of a glory that is gone, and the confident hope of a glory to be restored. Exiled wanderers over the earth for many centuries, spurned and persecuted almost everywhere, they have yet maintained themselves as a peculiar people and, in the fact of this singular preservation, they not unreasonably ground their cherished hope of a restoration. Some day they will return to Jerusalem and rebuild the Temple on Mount Moriah. Once more its noble form shall crown those heights, and flash back in resplendent glory the beams of the rising sun. The praises of Zion shall again resound within, and the clouds of incense and sacrifice shall again rest over its sacred courts. It has formed the material of the wonderful visions of Ezekiel, and the gorgeous dreams of the seer of Patmos. It has been the theme of prophets and poets, and the study of philosophers and historians. But nowhere, perhaps,

has it occupied such a unique position as in the ceremonies and symbolism of masonry. Here its material grandeur is lost in the glory of its spiritual evolution. The vast wealth and labour lavished on it, and the rare genius and skill manifested in its construction, appear to have been expended for the special purpose of making it a fitting symbol and prototype of the great Ideal Temple of Human Brotherhood and Peace.

Let us consider the Temple of King Solomon then as worthy of some attention and, as far as our limited information extends, let us get some idea of it. The principal authorities regarding the design and construction of the Temple are the first book of Kings and the second book of Chronicles, in the Hebrew Scripture, and the writings of Josephus. The main points for our consideration are (a) The Situation, (b) The Courts, (c) The Pillars, (d) The House, and (e) The Distinguishing Feature.

(a) *The Situation.*—The building of the Temple at Jerusalem was begun in the second month of the fourth year of the reign of King Solomon, being 480 years after the exodus from Egypt, and 1012 years B.C. It was finished in the eighth month of the eleventh year of that reign, and was thus seven and a half years in building. It was situated on the brow of Mount Moriah, a rugged hill overlooking Jerusalem. This hill, from its nature and position, was probably a place of sacrifice from a very early period and would therefore be called a holy place. All scholars agree in thinking that the name "Moriah" contains the elements of the name of God. According to Hebrew tradition this was the spot where Abel offered his first sacrifice, and Noah his thank-offering. It is also supposed to be the place where Abraham went to offer his son Isaac as a sacrifice, and where the Lord appeared unto King David. Altogether, the place would be con-

sidered sacred by Hebrew and Canaanite from the earliest times, and, to-day, it is regarded by Jew, Moslem, and Christian alike, as holy ground.

This spot was chosen by King David himself as the site for the Temple. But, in the four years of his reign, King Solomon had extended and developed his kingdom in a most wonderful way. His riches seemed unbounded and his power and wisdom superhuman. Naturally under such circumstances the original plans of King David, great as no doubt they seemed to that monarch and his advisors, would become small and insignificant to the eye of the powerful, ambitious, and prosperous Solomon. The chosen site, therefore, became too small for the extended ideas. But, while the King could enlarge his plans, he could not change the site. That had been clearly marked out by sacred associations and, also, by the express instructions of David, the poet-King. There could be no changing of the site. There it was—a rugged hill, surrounded almost entirely by great sharp precipices. How would it be possible to build the great Temple there, when the space was scarcely more than half the area required? It is a testimony to the resolute character and greatness of Solomon that this difficulty was met—not by reducing his plans, but by enlarging the site. Huge walls were built up in the valley, out from the precipices, and the intervening space was filled up with earth. The labour this involved must have been enormous, and can scarcely be estimated. It was not only done, but it was done so thoroughly that these walls still stand, a wonder to the best engineers of modern times. The hill was fortified by a three-fold wall, the lowest tier of which was, in some places, 300 cubits (450 feet) high. The size of the stones composing the walls was gigantic and Josephus mentions them as 40 cubits (60 feet) long.

(b) *The Courts.*—In I Kings vi. 36, we read, "He

built the inner court with three rows of hewed stone, and a row of cedar beams." In 2 Chronicles iv. 9, it is said, "He made the court of the priests, and the great court, and doors for the court." According to Josephus (Antiq. viii. 3 and 9), the enclosure of hewn stones and cedar beams was three cubits (4½ feet) high.

Although there is room for difference of opinion, there is every probability that there were three courts. Next to the walls that surrounded the Temple, there was evidently a clear space outside of the great court, and this is not referred to in the particulars given in Kings and Chronicles, most likely because this space was not considered holy ground, nor within the precincts of the Temple. In this space the profane might stand, and hence it may have come to be called the Court of the Gentiles. Probably there were thus—three courts—the Court of the Gentiles, the Court of the Children of Israel, and the Court of the Priests—terraced one above the other on the slope of the hill. The meagre accounts we have do not furnish us with sufficient details on which to found a general description of these. But, from what we know of the other parts of the Temple, we may reasonably conclude that they were rich in material and beautiful in design. In the Court of the Priests stood the altars of burnt-offerings, the brazen sea and the ten brazen lavers.

The altar of burnt-offerings was 20 cubits long, 20 cubits broad, and 10 cubits high and was made of brass. There has been much discussion as to its construction and form. The Law of Moses forbids going up to the altar by steps (Exodus xx. 26) and the slope to it is described by Josephus as gentle. If it was so all round it would take up too great a space, and hence there have been many designs drawn so as to meet the difficulty. Perhaps, however, these are all wrong, for they assume, so far as we have observed, a flat even surface, whereas the Temple

was built on the slope of the hill. The east, north and south sides of the altar, therefore, may have been 10 cubits (15 feet high) and on the west, or temple side, from which the priests no doubt would approach the altar, it may have had a gentle ascent.

(c) *The Pillars.*—In the porch of the house, at the entrance, there were two great pillars of brass. These stood clear of the building, as ornaments or as symbols, or as both. The special names (Boaz and Jachin) given them imply a symbolic import, and, as the Temple was of that character, we may assume that they also were so. In their construction they would require wonderful skill and incalculable labour. We are told in the book of Kings (vii. 47) that Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out. It is not likely, even had there been any desire to weigh the pillars, that they could have been weighed. But, from their measurements, we can calculate their weight with a fair amount of accuracy. The dimensions of each pillar are equal to about 233 cubic feet of brass, the weight of which, I understand, would be 53 tons. Rating this at to-day's price of brass the value of each pillar would be nearly £3,000. The cost, however, must have been very much more from their extraordinary dimensions. Indeed, the task of casting these pillars would be of such a stupendous character, that their production alone would give celebrity to any building with which they happened to be associated.

The book of Kings describes the pillars thus: "For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one

chapiter was five cubits, and the height of the other chapiter was five cubits: And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapiter and seven for the other chapiter. And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top with pomegranates; and so did he for the other chapiter. And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits. And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were two hundred, in rows round about upon the other chapiter. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work: so was the work of the pillars finished."

The book of Chronicles describes the pillars thus: "Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz. . . . And Huram finished the work that he was to make for King Solomon for the house of God; To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars. And four hun-

dred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars."

While these descriptions, like a lawyer's document, are to all appearance very precise in detail, they are rather confusing and, particularly with regard to the height of the pillars, they seem conflicting. In Kings the height is given as 18 cubits, in Chronicles as 35 cubits. In the one case, however, it clearly says "18 cubits high *apiece*" and in the other—"two pillars of thirty and five cubits high." The writer of Chronicles here gives the combined height of the two pillars and this is corroborated by the latter part of the sentence where he says, "and the chapter that was on the top of *each of them* was five cubits." That this was the case will be seen if we take into account the disproportion of the height of 35 cubits to the circumference of 12 cubits to the size of the building generally, and, particularly, to that of the sanctuary which was 30 cubits high, and to the symbolic import of the pillars as shown in their names—Jachin meaning Jah—Jehovah; Achin—to establish. Boaz meaning B—in and Oaz—strength. The height of 35 cubits to a diameter of 4 cubits would give no idea of strength and stability, and there seems no other reasonable explanation of the difference in the two descriptions than that just mentioned. But, as $17\frac{1}{2}$ and not 18 is the half of 35 how can we account for the missing half cubit? This, very likely, was taken up by the sockets necessary for joining the pillar to its base, and to its chapter on the top. It seems to us that the writer of the Chronicles gives the size of the two pillars as they stand upright, and the writer of Kings gives that of each pillar, including the sockets, on the horizontal. In this view each pillar was sunk into its base, say a quarter of a cubit, and rose into its chapter with another grip of a quarter cubit. It will

be seen that in Chronicles there is a word used which does not appear in Kings, viz., that of "pommel." It reads, "to wit, the two pillars, and the *pommels*, and the chapiters that were on the top of the two pillars." From this we would infer that there were three distinct things, viz., pillars, pommels, and chapiters. This is not contradictory to the description given in Kings for there we read that "the chapiters that were upon the top of the pillars were of lily-work in the porch, *four cubits*. And the chapiters upon the two pillars had pomegranates *also above, over against the belly which was by the net-work.*" Now, the chapiters were five cubits, and if four cubits were taken up with the lily-work it is evident, from the above, that the other cubit was what the writer of Chronicles calls the pommel, and was occupied with the net-work and pomegranate-work. In this reading of the description given we have before us a pillar somewhat consistent with what we know to have existed in the time of King Solomon in Syria and Egypt. The monstrosities, representing these pillars, which meet the eye on the trestleboards of some lodges are anything but complimentary either to the genius and skill of Huram, or to the good taste and intelligence of the masters who tolerate such outrageous caricatures. Before leaving this rather fascinating topic, we would point out that the positions of the two pillars are worthy of special note. Many writers in looking at the descriptions of the Temple have imagined that the right side meant the right hand of the spectator. This is a mistake that has led to not a few misconceptions; and, amongst others, the placing of the pillar Boaz on the south, and Jachin on the north side of the Temple. The description in one part (I Kings vi. 8) says "The door for the middle chamber was in the right side of the house," and with reference to the pillars (I Kings vii. 21) "And he set up the right pillar, and called

the name thereof Jachin, and he set up the left pillar, and called the name thereof Boaz." Now, the writer here says regarding the door for the middle chamber that it was "in the right side of *the house*," and we can scarcely imagine that a few verses further on, when writing of the pillars, he would mean anything else than the side of the house when he uses the words right and left. As the Temple faced the east, therefore, the right side of the house would be the south wall, and the left side, the north wall; and the pillar Boaz would stand in *the north-east corner* of the porch of the house, Jachin in *the south-east corner*, and *the winding stair*, leading to the middle chamber, would be on the *south side* of the house.

(d) *The House*.—The Temple itself, or House, was built on the ridge of the hill above the courts on the west side, and was approached from the Court of the Priests by a flight of twelve steps. The book of Kings says it was 60 cubits long, 20 cubits broad, and 30 cubits high. The book of Chronicles has it, 60 cubits long, 20 cubits broad, and 120 cubits high. Josephus describes it as 60 cubits long, 20 cubits broad, and 60 cubits high, and, above this, another stage of equal height. The differences here noted in the height arises evidently from the writer in the Book of Kings referring to the height of the Sanctuary, which was 30 cubits, while Chronicles and Josephus refer to the height of the porch. The building was divided into Porch, Sanctuary, and Holy of Holies. The Porch was the breadth of the house in length, viz., 20 cubits, and was 10 cubits in breadth and 120 cubits high. The Sanctuary was 40 cubits long, 20 cubits broad, and 30 cubits high, and the Holy of Holies was 20 cubits every way, being a perfect cube. The Sanctuary was surrounded by three stories of chambers or corridors, each 5 cubits high reaching to half the height of the Sanctuary, and leaving room for the lights or windows therein.

The lowest story of these corridors is described as 5 cubits broad, the second as 6 cubits, and the third as 7 cubits. This arose from the narrowed rests, or ledges, in the walls for the beams, as referred to in 1 Kings vi. 6. The walls were thus stepped and were 2 cubits less in thickness at the top than at the bottom. The opinion that these middle and upper chambers or corridors formed a gallery for the Sanctuary seems not at all inconsistent with the descriptions given and the general construction of the House.

In the Sanctuary were the ten golden candlesticks and the altar of incense and also, probably, various utensils used in the sacrifices and worship at the Temple. At its entrance there hung a veil of many colours, said by Josephus to mystically represent the material creation. Its walls, doors, floors, and ceilings were all covered over with fine gold.

The Holy of Holies occupied the west end of the building and was separated from the Sanctuary by doors of olive, ornamented with coloured curtains. It contained only the Ark of the Covenant with the winged cherubim, and all its work was richly carved and covered with fine gold. It had no windows and was in utter darkness, which accords with the words of Solomon, "The Lord said that he would dwell in the thick darkness" (see 1 Kings viii. 12, and 2 Chronicles vi. 1).

(e) *The Distinguishing Feature.*—The Temple of King Solomon cannot be compared in size with many ancient temples, but, in the costly nature of its material and the skill that constructed and adorned it, in its unique situation and its sacred association, it was probably the most wonderful structure that has ever been raised by the hand of man. From all other temples it had the contra-distinguishing feature of having its entrance placed in the east. Other temples were earth-wise

in their travel. Their entrance was in the west, and within them you travelled forward, like the earth, from west to east. But, in the Temple of the Most High, the travel is Heaven-wise, from east to west, for therein men do not assemble. It is sacred as Heaven, and mortals kneel and worship outside of it, in the courts of earth. It is the dwelling place, the House of Jehovah, and He moves with the sun, moon, and all the hosts of Heaven, from east to west, to shower down the beams of His glory, that life and joy may come to the sons of men.

“The Lord is in His Holy Temple, let all the earth be silent before him.”

(3) *The Ideal Temple.*

Let us consider this part of our subject under the following aspects:—

- (a) What is the Ideal Temple?
- (b) The Need for the Temple.
- (c) The Building of the Ideal Temple.

(a) *What is the Ideal Temple?*—The primary meaning of the word “Temple” is “a space cut off” or “marked cut.” In common modern use it means a building that has been, or is, dedicated for sacred purposes. It is often misused, and particularly by the Masonic fraternity. A vulgar and blatant spirit of ostentation has been predominant recently here and elsewhere, particularly in the United States, so that every little bothy of a building is magnified and distinguished by the name of Temple and, consequently, the true meaning and significance of the word is apt to be lost. The degradation and corruption of language in this way should not only be deplored and condemned, but, wherever possible, sternly suppressed. A Temple is something separated from ordinary human life

—something sacred and divine. The shell of stone, however ably designed and beautified, does not make a Temple. It is the spirit that dwells in it. Now, the Ideal Temple is that wherein the Divine Spirit dwells. Like the Temple of King Solomon it is dedicated and consecrated to The Most High, but it is not of stone and timber, however precious and however richly embellished; it is of substance more substantial, it is spiritual and more real; it is the human soul and is therefore immortal. The building of this Temple is at once the inspiration, the justification, and the consummation of masonry. It is the Alpha and the Omega, the foundation and the pinnacle of all masonic organisation. The lodge only is, that the Temple may be. The ceremonies and symbols of the Craft are but the tools, appliances, and scaffolding for the building of the Great Ideal Temple. Any aim less than this would be a real degradation. There are many members who prate glibly about its social and benevolent aspects and who think its ideal is a convivial meeting and a charity-box, and the mass really know little, and think less, about it. There are a few, fortunately an increasing number, who have a conception, more or less clear, of the Ideal Temple as the chief end of all Masonic endeavour. This Temple is the symbol of that Peace and Unity in human society attainable by the repression of the Brute, and the expression of the Divine in man.

There are a number of writers who join with Maeterlinck in *Praise of the Sword*. They extol war and its results, and bless the exercise of brute force. The arbitrament of the duel is held to be a "right dearest to man's instinct," and the qualities of primitive man are put forward as the noblest virtues. All this seems to run right against nature. Primitive man was an animal, perhaps a cruel, cunning beast, and was but our beginning. The arguments put forward by those writers in

favour of war and strife, would be equally valid for cannibalism. War and strife may call forth virtues but they do not create them. They are there, independent of war and in spite of it. Are we to praise the slum, with all its degrading sin and misery, because it calls into exercise the virtues of benevolence and self-sacrifice? Is sin to be worshipped because it has called forth the mercy of God to sinners? The course of natural evolution is ever towards higher qualities and, in the long run, Reason will prevail over brute Instinct; Justice and Mercy will supplant Selfishness, and Love will triumph over Hate. The Most High will make His dwelling place in man and, when the Temple of Human Brotherhood has been built, the Divine Incarnation shall be fully accomplished. The idea of uniting Humanity into a great structure, a Temple of Peace, is grand; the building of it into a dwelling place for The Most High, is sublime.

(b) *The Need for the Ideal Temple.*—In human society the natural desire for the comforts and independence which wealth affords has been developed into a fierce feverish passion. “Make money” is the gospel preached and acted on too often in daily life. “Mind number one” is the favourite maxim. The result is, that wealth has become supreme and things have lost their moral perspective. State honours are often bought, and seldom earned. For many things, the qualification is not the fitness of the man, but the property he owns. Might and not Right is the dominant factor nearly everywhere. Virtue and truth receive scant courtesy in many circles, while Rank, Power, and Wealth are worshipped eagerly. The material law of supply and demand is paramount. The Golden Rule of the Square is ignored. Knavery, treachery, and vice oftentimes murder Honesty and Purity. Laws are heaped on laws, in the Statute Books, until in their intricate windings simple honesty gets lost and vile

cunning triumphs. Millions of men are kept grinding away their lives to make and maintain vast armaments, whose purpose is destruction and death. Yet, notwithstanding all this, the twentieth century is said to be the most practical, and also the greatest that has ever existed. "The glory that was Greece and the grandeur that was Rome" pale before its triumphs. As we trace the rise and fall of the civilisations of the past we say "ours will not so decline." We proudly look at our wealth and productive power, at our steam and electric inventions, at our science, our literature, our universal education, and our world-wide commerce; and we can scarcely imagine that this vigorous, pulsating, bustling world has the seeds of decay in its system, and the doom of death hanging over it. Yet the signs of deadly disease are there. As from beneath some of earth's fairest regions there is heard, from time to time, portentous sounds and, occasionally, a sudden shock shivers cities into ruin, so, now and again, are we startled with the evidence of destructive forces underlying all the fair surface of modern society. Our civilisation is to a great extent veneer, for our power is applied to supply the *lower*, more than the *higher* part of human nature. Contrast a company of cultured men with a company of savages taking food. Mark how the cultured assist each other, and thereby promote their common good and happiness; while on the other hand, the savages scramble, jostle, and wound each other, and destroy much of the desired object. Now, in regard to wealth, we are yet mere savages, and our civilisation is but skin deep. That point on which we so pride ourselves—in being practical—is, in reality, the greatest sham of the century. We are no more practical than savages scrambling round a dead buffalo. We do not pull *together*, but *against* each other, and thus there is an enormous waste. Look at our immense pauper roll,

our innumerable poor-houses and prisons; our armies of soldiers, policemen, and judges; and you have the plain evidence of the fact that we scramble for wealth like savages. Labour by sub-division has become intensely monotonous and all interest in the product has been killed in the mind of the workman. He has become dull and dormant and nature takes its revenge in a rush to the excitement of the music-hall, the picture-house, or the football match. The price of our wealth seems to be the physical, mental, and moral deterioration of a large proportion of the people. This so-called practical age panders so much to our lower nature, and so stints and starves the higher, that beneath our apparent order and prosperity we really have the elements of an earthquake. Bank failures and society frauds, labour unrest and strikes, outrages and assassinations, occasionally startle us; and the thousandfold crimes that fill the columns of our daily newspapers give constant evidence of the dangerous conditions that surround us. Notwithstanding our boasted civilisation the old savage ties of Instinct, Interest, and Force are those which still unite us. By Instinct we flock together, move in masses and coalesce into sects or parties. This union is consolidated and maintained by Interest and by Force. The interest to maintain a certain order of things rules the actions of all classes, and, although it is happily becoming more and more objectionable, Force is still used to maintain, or to advance, those interests. Each nation, wherever it finds itself dominant, enforces its own selfish views, and it is too often the practice for monarchs and statesmen to subvert the interests of humanity for those of a dynasty, and to sacrifice Truth and Justice for what they call the Balance of Power. At present in human society there is moral chaos. The Law of the Square is not observed and there is no true bond of union. The

stones are held together accidentally. Square stones and boulders are heaped and thrown together indiscriminately. So long as self is served we are united, but the moment our interests clash, off we fly.

Such is a view, we hope not an exaggerated view, of the present age. It is, no doubt, better than any of its predecessors on the whole, but every one will admit it is far from being what it might be. The Mission of Masonry is to substitute the insecure bonds of Instinct, Selfish Interest, and Force, by those of Reason, Justice, and Love.

(c) *The Building of the Ideal Temple.*—To be strong and stable a building must have a good foundation. The higher the pinnacle desired, the deeper the foundation required. As the Temple at Jerusalem was founded deep down on a rock, so must our Ideal Temple be founded. We cannot be lowly enough in our foundation. Strong character rests on deep humility. Haughtiness and self-righteousness are foundations of ice. Man cannot rest on his own power. How can weakness fortify itself with itself? The fulcrum of the lever, by which we can raise ourselves, must be outside of ourselves. The operative lays his foundation in firm reliance on the constancy of natural law, and experience and knowledge justify this reliance. So the foundations of our Temple have to be laid on the rock of Faith—Faith in a power greater than our own and able to ensure the ultimate triumph of Truth and Righteousness. The experience of the good and true in every age illustrates this Faith. Without it the toil and sacrifice necessary for building can neither be endured nor justified. Faith in spiritual law is as rational as that in natural law. In both spheres, the ultimate real power behind the law is the same, and the true test is experience. On Faith, all that is noble and heroic in human history has been based.

This Foundation of Faith, laid deep down in our souls, is not a visible part of the building. But on it rises the walls of visible action. On it rests the strength of the uprightness that forms the beauty of the Temple. Faith is as necessary to uprightness of character as a foundation is for an upright wall. But in daily life our perspective is sadly agley. We confound prominence with importance, and look on the plinth as being more important than the foundation. Small things are magnified by their nearness, and we blot out heaven and earth with our little finger. There have been nobler deeds done than those sung of by the bards. There have been greater heroes than those blazoned in history. Up on a moorland, where the occasional cry of the wild partridge and the whistling of the wind are the only sounds that greet the ear, where hill on hill rise stately and solemn as a Hebrew Psalm, there are little cairns to which the few passers by add a stone. These mark the spots where humble unknown men, face to face with death or the abjuration oath, chose rather to die than violate their conscience. History names them not and our bustling world knows nought of them. Yet, how immeasurably greater are those than many whom, with tinsel show and blazing trumpet, the world applauds. Our newspapers devote long columns to a horse race, a football match, or a prize fight. Their reporters, like sleuth-hounds, rush over sea and land for details of a sordid crime or a vicious scandal, yet how rarely do they mark the self-sacrifice and heroism at their very doors. Yet these nameless ones know that they live not, nor sacrifice, in vain. They are building the Eternal Temple and every good deed is a stone everlasting. Newspaper notoriety is as the buzzing of a passing fly. There are records eternal as our souls. There is not a good thought, nor word, nor deed, but is registered on the imperishable tab-

lets of Heaven, and built into the eternal walls of the Temple. It is on this Faith in the invincibility and eternity of the good and true that a life of truth and uprightness can be supported and sustained. Without it we cannot build, nor rise upwards.

In Building Our Temple We Must Work to a Plan. Good material may be selected but, unless built to a plan, it is not useful. Good thoughts and feelings, unless put into ordered action, become paving stones for the road to Gehenna, and not Ashlars for the Temple in Zion. Well meaning, good men are not uncommon, but how seldom effective. Their minds are a heap of fine stones that require to be built together to a plan, if they are to be of use either in this world or the next. Goodness has to be kept in line and arranged in symmetrical proportion to become righteousness. Dirt is matter out of place and virtue trespassing becomes vice. Like melodious notes, good thoughts have to be proportioned to become harmony. As George Herbert wrote of the body, so of the Spirit:—

“Man is all symmetry,
Full of proportion, one limb to another
And all to all the world besides:
Each part may call the farthest brother,
For head and foot have private amity,
And both, with moons and tides.”

Symmetry of soul is to be gained by looking to the Ideal Plan and earnestly trying to work to it. In doing this, the Almighty Force that makes for righteousness will work with you. If you will to do His will, symmetry will be gained by the subjugation of every thought and impulse to the Ideal Plan. All our thoughts and desires, however good in themselves, must be subordinated by the Will and dedicated to the purpose of an ordered

Plan. Otherwise, our “ologies” and “activities” are apt to become our coffins. The scientist may get as much bottled-up as any of his specimens. The clergyman’s falsetto—his supposed religious tone—may develop a sore throat for his body and a swaddling-band for his soul. The merchant’s and banker’s eternal interest may get hide-bound in their ledgers. The politician’s soul may be lost in a programme, and a party platform may become the narrow horizon of his being. All thought and feeling must be subservient to the Ideal Plan. We must build our eternal habitation into some shape or other. Is it to be a prison or a Temple? Every thought and act is a stone and every stone is memorial. Our building thus becomes the real form of our souls. Which is the greater good, to build a St. Paul’s, or to build a life into an Ideal Temple? To accomplish this, our will must dominate. Order and discipline, self-control, and self-denial, are essential to good work. Every faculty, memory, imagination, intellect, and emotion must be brought into obedience to the Master-Will of our being, and that must direct all to work out, in life and action, the Plan or Will of The Great Architect.

It is in action we prove the genuineness of our faith. We prove the Law of the Square by building to the square, and we prove the freedom of our Will by choosing and determining to work in obedience to the Plan. The very pressure of hostile, or apparently hostile forces, we may turn to our purpose by obedience to the higher law; and, through that action realise that we really belong to the higher plane of life. The sailor makes the adverse wind carry him to his haven. The builder uses gravitation—that inexorable tearer down of everything aspiring—to be his blind slave and the supporter of his work. As we triumph over wind, tide, and gravitation by working in obedience to higher laws, so do we triumph

over our lower nature by the exercise of our higher. Exercise means development. The process of building the Ideal Temple goes on by our Master-Will constantly calling on the higher powers of our being to active work.

The work of building the Ideal Temple never ceases and is never completed. It is progressive, realising, yet never realised. Material things complete themselves on a *Level circle*. They have their beginning and their ending, birth and death, morning and evening, foundation and copestone. But the spiritual ever rises on a *Plumb-spiral*, never resting, ever aspiring and growing upwards into the infinite Heavens. As Coleridge said, "All things strive to ascend and ascend by their striving." Emerson has said, "Nature is not fixed but fluid. Spirit alters, moulds, makes it. The immobility or bruteness of nature is the absence of spirit; to pure spirit, it is fluid, it is volatile, it is obedient. Every spirit builds itself a house, and beyond its house, a world; and beyond its world a heaven. Know then, that the world exists for you. For you is the phenomenon perfect. What we are, that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his house, heaven and earth; Cæsar called his house, Rome; you perhaps call yours a cobbler's trade, a hundred acres of ploughed land; or a scholars' garret. Yet line for line and point for point, your dominion is as great as theirs, though without fine names. Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. As when the summer comes from the south, the snow-banks melt and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path and carry with it the beauty it visits and the song which enchanteth it; it shall draw beautiful

faces, warm hearts, wise discourse, and heroic acts, around its way, until evil is no more seen."

The process of building a great edifice consists in working the rough rock into perfect ashlars and uniting or massing them together "on the square," according to the plan of the architect. Each unit has to be prepared for a place and has to possess all the qualities necessary for its place. It is the aggregation of these units that makes the structure, and to make a perfect whole each unit must be complete and perfect as such. According to masonic tradition, at the Temple of Jerusalem each stone was tried, and none was passed on to the building unless it was sound and true to the plan. When passed, besides the marks of the individual craftsman and of juxtaposition, it had, also, the mark of approval, without which it would not be received at the Temple. This latter mark was an Equilateral Triangle, held generally in the ancient east as the symbol of the Deity. It was only put on material that had been carefully inspected and found to be sound and according to the plan, and was therefore considered to be the Divine mark of approval.

The Equilateral Triangle, with the jod or ray of light within it, was the unpronounceable name of God. In Scripture we find repeated references to the Temple connected with the *Name* of God. We find, "But unto the place which the Lord your God shall choose out of all your tribes to put *his name* there, even unto *his habitation*, etc." (Deut. xii. 5). "If the place which the Lord thy God hath chosen to put *his name* there, etc." (v. 21). "The city which the Lord did choose, out of all the tribes of Israel, to put *his name* there" (1 Kings xiv. 21). "God that hath caused *his name* to dwell there" (Ezra vi. 12). "He shall build an house for *my name*" (2 Samuel vii. 13). "The Lord spake unto David my father saying, Thy son whom I will set upon thy throne in thy

room, he shall build an house that *my name*" (1 Kings v. 5). These and similar expressions you will find, again and again, in the Scripture references to the Temple. At its dedication King Solomon in his prayer said "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said: *My name shall be there.*" The masonic tradition is that the name of God was there in the middle chamber, in the symbol of the Equilateral Triangle; and also there, carved on every beam and stone that formed the Temple.

The Ideal Temple of Humanity, like that of King Solomon, has to be built of stones true and tried and having the mark of Divine approval—that equilibrium of soul and conscience that results from being true to the Divine Centre of All. Society is based on individuality. It implies, like Harmony in Music, separate and distinct units, possessed of certain qualities, the blending together of which will constitute concord and happiness, or discord and strife. The stones in a building are arranged into such proportions and form by the architect that symmetry and beauty, or deformity and ugliness, result. In both cases, it is the master-mind that composes and designs. The very root of the words "unit" and "unite" is the same, and the one exists for the other. The universal law of all harmony and beauty is variety and diversity. There can be no harmony where every note is the same. There can be no beauty where every line runs alike. Nature has been ever busy drumming this truth into our ears and painting it before our eyes; yet here we are, in this enlightened twentieth century trying to force every human being into one cast-metal mould, and madly hammering every one who resists. In our schools and universities, churches and societies, the prevalent idea is to shape men all after one pattern. Consequently our human products are miserably poor, and originality, as a happy

factor in human thought, is not conspicuous. The Grand Architect, who has planned the Ideal Temple, has other notions. He wants infinite variety and diversity of stones to work out His Ideal. Many things to which we would give "the heave over" as the work of folly, many things which we would call sin, will be there made subservient to the glory, and blended into the beauty of His Eternal Temple.

Prominently visible, in our ceremonies and symbols, is the truth that the improvement of the race is only possible through the perfecting of the individual. In this, masonry differs from most modern societies which look more to the social or political triumph of a special tenet than to the development of humanity. It teaches constantly self-effort and individual action. You are to produce work for the building, you are to climb up the stairs before you can receive your reward. The stones must be sound and square, that the building may be strong and enduring. At every step new duties are imposed, and fresh calls made for exertion; all on the principle, implied when not expressed, that if the community is to be happy and prosperous, its units must be good and worthy.

This teaching agrees with sound reason and the experience of history. The evils of humanity are not to be cured by public parades, by social crusades, by royal mandates, nor by acts of parliament,—although all these, in many ways, may be both useful and necessary. We may plaster the land from end to end with statutes and edicts; we may plant police and law-courts at every door, but what do these avail when the cause of our misery lies within ourselves? It is more in the enlargement of our moral capacities as men, than in the widening of our privileges as citizens, precious as these undoubtedly are, that the remedy really lies. It is more in the limitation

than in the gratification of our desires, that our happiness can be best promoted, and permanently maintained.

To fit and prepare ourselves as stones in the Ideal Temple, we have to forget ourselves in serving others. Paradoxical as it seems, we really cannot help ourselves except by helping our neighbour. In doing, we realise our being. We exist to do, and by doing we exist, physically, mentally, and spiritually. In moulding, shaping, and building we obey the highest law of our being, and from this work spring growth and development. Thus, in building at the Temple, we build ourselves into a Temple, dedicated and consecrated by that work for evermore.

In operative masonry there is what is technically known as "*the bond*." A stone is placed above the joint of every two stones, in the course below. It clasps and embraces them and holds them together. In its turn, it is clasped and embraced by others, and thus forms a bond of union and strength. But while the stones are thus placed, they can only influence each other by the central force of gravitation. Without this natural force they would fall away from each other, and it is only when true to this law that they form a true bond. And so, in the Ideal Temple, the bond of brotherhood in all its strength and stability, lies in each unit being true to the Great Centre of All; for the true love of Humanity must ever spring from the Love of God. In human society the union, here referred to, gives strength, not merely by numerical addition, like sticks in a bundle, or like horses in a team, but because it creates a new force and awakens the moral elements in Humanity. The quality of creating an atmosphere belongs to matter only when in mass. Human society also creates its own atmosphere. Isolated, man withers and droops. His efforts are feeble; his action is languid. In union, in companionship, in brotherhood,

he develops and enlarges his being and his power. His heart kindles with enthusiasm, his mind brightens with thought, and progress and civilisation result. When alone—

“Life is as tedious as a twice told tale
Vexing the ear of a drowsy man.”

In the union of brotherhood, he is radiant “as a bridegroom coming out of his chamber,” and rejoicing “as a strong man to run a race.”

This power of sympathy, we are just discovering to be immense in nature. Pulsations at the rate of 500 a second can be stopped by material obstructions. But there are pulsations, at the rate of 250 millions a second, that are propagated through ether and, therefore, through all substances. This is the basis of wireless telegraphy, that pierces mountains and penetrates oceans. We are but beginning to understand this power, and in the future, no doubt, it will be greatly developed. And if this be true of sympathy in the material world, it is more so in the moral. We are more akin by spirit than by flesh, and in the building of the Ideal Temple the power of sympathy will manifest itself. Abroad, over the globe, the lovers of human brotherhood and peace are doubtless many, but they are not yet in touch with each other. The pulsations do not manifest themselves, because the instruments are not yet tuned to a common responsive key. It is not the want of a love of humanity, so much as the want of an understanding human sympathy, that hinders the work. Yet, gradually, as we work at our part of the great structure, we are becoming conscious that there are fellow workers here and elsewhere, and, through the dividing barriers of seas and mountains, of space and of time, we are beginning feebly to spell out far spoken messages of sympathy, to feel

that the Universe is really one harmonious whole, and that all things work together for truth and righteousness.

We read that at the building of the Temple at Jerusalem "there was neither hammer nor ax, nor any tool of iron heard in the house while it was building." Like the silent Light, or still Gravitation, doing their mighty work through the Universe, so was the work of the Temple done.

"No hammers fell nor ponderous axes rung,
Like some tall palm the mystic fabric sprung."

The silent forces of the Universe are the greatest. The wild rage of the volcano may be more striking, but the calm power of gravitation is the most prevailing. It is not by the thunders of artillery nor the shock of battle; it is not by the wild lust for gold, nor by the land-hunger of the nations; it is not by trade, nor by parliaments, nor yet by schools and universities; it is by the silent, beneficent forces of Love and Light that the mighty work of man's spiritual evolution can be accomplished. It is by these alone that the grand Plan of the Divine Architect can be wrought out, and although at present, we see not the proportions of the building at which we work, some day the debris and the scaffolding will disappear, and the Temple of Human Brotherhood and Peace will stand revealed in all its vast grandeur and beauty—the Temple in which all the nations of the earth will dwell together in unity, then,

"Shall all men's good
Be each man's rule and universal peace
Lie, like a shaft of light, across the land."

PART II: THE EVOLUTION OF SPECULATIVE MASONRY

“THE hand that rounded Peter’s Dome
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free:
He builded better than he knew—
The conscious stone to beauty grew.

• • • • •
These Temples grew as grows the grass,
Art might obey, but not surpass—
The passive Master lent his hand
To the vast Soul that o'er him planned.”

—Emerson.

“Build thee more stately mansions, O my soul !
As the swift seasons roll
Leave thy low vaulted past:
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free
Leaving thine out-grown shell by life’s unresting sea.”

—O. W. Holmes.

PART II: THE EVOLUTION OF SPECULATIVE MASONRY

CHAPTER I

ORIGINS ASCRIBED TO MASONRY

(1) *The Historical Difficulties.*

IN no branch of history is care and judgment more needful than in that of masonry. Nowhere else will you find such a collection of mendacious tales, such outrages on truth and common sense, as in the so-called histories of Anderson, Preston, Oliver, Laurie, and some other writers. These publications have created contempt in the minds of non-mason critics, not only for the authors but also for masonry itself, and, no doubt, this is the reason why historians generally neglect the masonic field. Within the Order, unfortunately, these histories, until recently, were accepted as real by the bulk of its members. The bald and bold assertions and unverified claims that crowd their pages were received as gospel; and, as usual with such unreasoned beliefs, they developed fanatical bigotry. To cast a doubt on their absolute truthfulness was anathema. This blind credulity created a natural reaction of scepticism and disbelief in the minds of many intelligent members. The beautiful symbolism and noble principles of masonry were dragged into the gutter by these false historic pretensions, and its ceremonies were made to appear as a sham and make-believe comedy.

But in recent years a new school of masonic historians has arisen. Hughan, Murray-Lyon, Gould, Woodford,

and others, in Britain; Findel and Fallow, in Germany; and Fort and Mackey, in America, have placed masonic history on a sounder basis. Years of patient labour have been spent by these writers in discovering and deciphering old records and manuscripts belonging to, or referring to, the Order; and, although the field in many directions still remains unexplored and unmapped, a permanent roadway for a considerable distance has been well made, and on this the future student will, no doubt, proceed with confidence, and use, as a base, for further exploration.

(2) *Some of the Theories Advanced.*

Many origins have been ascribed to masonry, from the Devil to the Druids, and its name has been said to have been derived from almost every language on the globe. In India the mason-hall, or lodge, is known as the "Shaitan Bungalow"—the Devil's house,—which agrees exactly with the belief common, not many years ago, in this country. The "old black one" was supposed to be present at every mason meeting and a story is told that not many years ago, in the parish of Carsphairn, in Galloway, an old woman interviewed the master of the lodge there one evening as follows:—"The masons are met the nicht?" "Aye." "Weel, ye ken my wab was stolen last week?" "Aye, Janet; but what business has that wi' the mason meetin'?" "Oh, ye ken ye'll be raisin' the deil, and I wad jist like ye to ask him, sin' he's here at onyrate, wha stole the wab?" "Oh, aye, Janet! jist you gang awa', and we'll see what we can dae." Next day, when Janet called upon the master, he told her that "the deil" had not exactly communicated the name of the thief, but he had mentioned that if the "wab" was not returned "before Thursday next" the house of the guilty

person would fall upon him in the night-time, and the whole family would be killed. This, he said, was a great secret, and he strictly forbade her communicating it to more than one person. The secret was speedily imparted to Janet's next-door neighbour, with many injunctions not to let it go any further. As a matter of course, it was known to the whole parish before night. On the third morning thereafter Janet's wab was found lying at her door, with a part, which had been cut off, attached to the main body with pins.

The Druid theory at one time received considerable support, but, although much has been written on the subject, there is nothing that we have seen of a convincing, and little of a satisfactory, character. That the Druids were more than a mere savage priesthood is evident from the impression they made on the Romans. Their ceremonies had in them much that resembled the Ancient Mysteries, and in this, Druidism resembles Freemasonry; but that there was the slightest direct connection, or that the one is a survival of the other, we have not yet seen a single proof, or a reasonable inference.

In the Gypsies, according to some writers, we see the progenitors of our Craft. One author says, "Let the Freemasons, if they please, call Hiram, King of Tyre, an Architect, and tell each other in bad rhymes that they are the descendants of those who constructed the Temple of Solomon. To me, however, the opinion which seems decisive is, that the sect has penetrated into Europe by means of the Gypsies." This opinion common sense cannot well accept. The Gypsies are distinguished by blood, language, and nomadic habits. The masons have none of these. On the contrary they are cosmopolitan; and the idea of builders and the art of building, being associated with the Gypsies, who refuse to live in houses, seems somewhat absurd. The Gypsies may have signs and

tokens peculiar to themselves, but in this only do they resemble masons. In all other respects, they are not only different but in many ways antagonistic.

The learned German, Lessing, was of opinion that Freemasonry had its origin in the Secret Association of Templars which, it is said, for a lengthened period, existed in London; and that Sir Christopher Wren shaped it into its present form. This theory had many supporters, foremost among whom was the Abbé Baruel, whose work on the subject was admired and commended by the celebrated statesman, Edmund Burke. The distinguished Dr. Armstrong also advocated the view of a Templar origin. These were called the Knighthood of the Temple of Solomon. The Hospitallers of St. John became the successors of the Templars and from those, it is said, sprang the Order of Freemasons. But, except in having the same patron-saint and having a reference to the Temple of King Solomon, there does not appear to be any clear connection. The organisation, methods, aims, and doctrines of the one are entirely different from the other.

The theory that the Rosicrucians were the originators of Freemasonry has been advanced with considerable ingenuity by Professor Buhle in Germany, and that singular genius and able writer, De Quincey, gave it in this country greater prominence than it deserved. He tried to prove that Freemasonry sprang from the Rosicrucians through the influence of Robert Fludd and his writings. This influence, *he assumes*, caused Ashmole, the antiquarian; "Thomas Wharton, a physician; George Wharton Oughtred, the mathematician; Dr. Hewitt, Dr. Pearson, the divines; and William Lilly, the principal astrologer of the day," at a meeting "held in Mason's Hall, Mason's Alley, Basinghall Street, London, in the year 1646" to constitute "the first formal and solemn lodge of Free-

masons."¹ As to these persons being Rosicrucians, however, or that this meeting was different in any way from the meeting at Warrington at which, in his diary, Ashmole distinctly states he was made a Freemason, there is absolutely no proof given. The whole thing is a surmise and is not even a reasonable inference. While the Rosicrucians had some points of resemblance to Freemasonry, these were more accidental than essential in character. The search for the philosopher's stone and the elixir of life, with certain religious and humanitarian doctrines, were the professed motives in their organisation, and there appears to have been no similarity in their ceremonies, or general symbolism. Of course, these remarks apply to the Rosicrucians of the sixteenth and seventeenth centuries. The body under that name, of recent formation, and who meet in a semi-masonic way, can have no historical pretensions.

Some writers have proclaimed the Essenes as the founders of Masonry in the early part of the Christian era. Of this mysterious Jewish sect, whose disappearance has never yet been satisfactorily explained, it is difficult to say anything of a positive character.² The chief witness regarding their existence is the famous Jewish writer, Josephus, and his testimony is both prejudiced and contradictory. The main points known about them are: they were celibates, abstained from oaths, like the modern Quakers; had a great veneration for the inspired Book of the Law, lived apart from other men, like monks, and their chief aim was to become Temples of the Holy Ghost. There is not the slightest proof, visible to us, connecting them historically with the Order of Free and

¹ De Quincey's Works, vol. xvi., p. 412.

² The Rev. A. C. Arnold in his "History of Freemasonry" says they were "the faithful depositaries of the ancient Cabirian rite" (p. 27), but on what grounds he makes the statement he does not give any indication.

Accepted Masons. Indeed, the chief points known regarding them are contrary to the characteristics of Freemasons. They were celibates, Freemasons are not so. They lived apart from other men, Freemasons mingle freely in all classes and conditions of ordinary life. So far as we know, they had no connection with the art of building, while Freemasons have had, until modern times, a close connection with operative work.

(3) *Its Evolution Most Likely Along the Lines of Operative Building.*

Laying aside these theories, let us turn our attention to those associations in connection with operative masonry whose organisations are more or less recorded in history. It will be readily admitted that the Evolution of Speculative Masonry is most likely to be traced along the lines of operative building, and that the process would extend for a considerable period prior to the establishment of the Grand Lodge of England, in 1717. The view we wish to consider is, that down through the Roman Collegia and the Medieval Craft Guilds, along with certain traditions, there was probably transmitted some of the symbolism of the Ancient Mysteries; and that the great quickening of intellectual life in the sixteenth century, resulting from the social and political upheaval of the Reformation, gave new life and a more developed form to the symbolic speculative element within the old Craft Lodges. The mental activities of man had so long been "cribbed, cabined, and confined" under ecclesiastical rule that, having burst its bonds, it fairly revelled and rioted in all sorts of ways. Hence we find Cabalism, Theosophy, Alchemy, and Astrology receiving an attention and support from the learned scholars of the age, that, to us, seems to border on insanity. This "mania" as De Quin-

cey calls it, "infected all classes—high and low, learned and unlearned." The spirit of enquiry was rampant and, ill-directed as it was in many respects, it had on the whole a wonderfully stimulating effect. Science, in all its branches, expanded and developed; Literature, Art, and social and political life, acquired fresh vigour. It is from this period we can mark the presence of the speculative element in the old Craft Lodges. Our view is, that the seed of our present Speculative System, lying latent in these old lodges, was quickened into life through the influence of the Reformation period, and, later on, in 1717, developed into the present organised form. It is not at all unlikely that the general influence of the period, and the publications regarding the Rosicrucians, affected the minds of members of the Craft like Ashmole. A unique symbolism lay ready at their hands in the traditions and emblems of the Mason Lodge. Under these circumstances, would it not seem stranger if they had neglected it, than that they should have paid attention to it and developed it, and thus give greater prominence to the speculative aspect of the Craft, than it had previously obtained? Every new period, such as that of the Reformation, produces new conditions. Man, in his onward evolution, adapts himself to these, and fresh forms of mental and moral life spring into being. It seems to us impossible to conceive the masonic fraternity as uninfluenced by the Reformation, and I believe that the process of the Evolution of Speculative Masonry was then begun, and continued until it culminated in the birth and establishment of the present organisation in 1717.

CHAPTER II

ANCIENT SYMBOLISM AND MYSTERIES

(I) *Antiquity of Masonic Symbolism.*

ONE of the oldest Chinese classics—a famous work called “The Great Learning,” said to have been written, at least, 500 years B.C., contains the following passage: “A man should abstain from doing unto others what he would not they should do unto him,” and this is called “the principle of acting *on the Square.*” In the writings of Mencius (about 280 B.C.) we find it taught “that men should apply *the Square and Compasses* figuratively to their lives, and *the Level* and the *Marking Line* besides, if they would walk in the straight and even paths of wisdom and keep themselves within the boundaries of Honour and Virtue.” In book VI. of his Philosophy, he says, “A Master Mason in teaching his apprentice makes use of the *Compasses and Square;* ye who are engaged in the pursuit of Wisdom, must also make use of the *Compasses and Square.*”¹

In the Hebrew Scriptures we find, again and again, masonic symbolism employed. Solomon, in his Proverbs, says, “Wisdom hath builded her house, she hath hewn out her seven pillars.” “The righteous is an everlasting foundation.” In the Psalms, we read, “I will build up thy throne” and “build up thy throne to all generations.” “The stone which the builders refused hath become the head stone,” and in other parts, such as Isaiah and Jeremiah, it is written, “I shall speak concerning a

¹ Gould’s History, vol. i., p. 23.

nation and concerning a kingdom to build it." "If ye will still abide in this land, then will I build you, and not pull you down." "I will lay righteousness to the plummet." "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "I look unto the rock from whence ye are hewn." Amos says, "Behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand." "Behold, I will set a plumb-line in the midst of my people Israel." "It is he that buildeth his stories in the heaven." The writers of the New Testament, also, make use of the same symbolism. Paul, to the Corinthians, says, "As a wise master builder, I have laid the foundation." "We have a building of God, an house not made with hands, eternal in the heavens." Peter, also, in his first Epistle, says, "Ye, also, as lively stones are built up a spiritual house," and so on, through the whole of the Old and New Testaments, you will find masonic terms used as symbols. In all kinds of secular and sacred writings, the work and terms of operative masonry have been utilised extensively as symbols to illustrate moral truths. This is quite natural to expect, when we reflect that, for many centuries, the art of building seems to have absorbed all the energy and inventive genius of mankind. Round it was developed art and science, and every discovery in mathematics, mechanics, and even astronomy, seems to have been utilised in connection with those vast structures, the ruins of which fill us, to-day, with wonder and astonishment. And just for this very reason, the traditions of our Order, exaggerated and incorrect as they evidently are in detail, may have a substratum of truth; and the builders of those ancient structures may have had a system of symbolic moral instruction, as well as instruction in their operative work. Is it at all likely that the men employed in building such sacred temples had no mental and moral

instruction? Is it not natural, under the circumstances of the period when these were built, that the builders were set apart, for their work, as well as the priesthood? In the building of the Tabernacle by Moses in the wilderness, Bezaleel and Aholiab were, it is said, called by the Lord for the work, and it is recorded "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary" (Exodus xxxvi. 1). In the same way, we find that when the Temple at Jerusalem was about to be built, among the last acts of David was the appointing of men for the work. We read, "And he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord" (1 Chronicles xxiii. 2-4). We may safely assume that the Israelites adopted the method common to the period, that the builders of the ancient temples were trained men, and that their training was not only in the operative work, but, also, in some course of mental and moral instruction to fit them for their work.

(2) *The Ancient Mysteries.*

The Ancient Mysteries, so intimately connected with the ancient temples, consisted of certain rites, or ceremonies, to take part in which initiation and probation were necessary. In all these Mysteries the prominent features were those of sacrifice, death and a new life. Those of Isis and Osiris originated in Egypt, and were introduced into Greece about 1400 years B.C. There they were

known under several names, Orphic, Bacchic, Eleusinian, etc. The Eleusinian are said to have been "a great system at once mystical, philosophical, and ethical." These were divided into two groups—the Lesser and the Greater. Those initiated into the Lesser were called *Mystæ*, who, after taking an oath to secrecy received instruction to enable them to understand the mysteries of the Greater. The Greater occupied nine days in celebration and, on the sixth day, the *Mystæ* who had served twelve months' probation were advanced and raised into the Greater mysteries. An oath of secrecy was taken and holy mysteries were read out of a book called "*Petroma*," because it consisted of two stones closely joined together. Certain questions were put and answered in a set form. They were *led through darkness into light*, and were allowed to see what none but those thus admitted ever beheld. A prescribed ritual was observed, and the principle running through it all was that of a being who suffers and dies and, afterwards, triumphs over death. "In the nocturnal celebration of the Bacchic rites a statue was laid out upon a couch as if dead, and bewailed with the bitterest lamentations." "In all the Mysteries the initiated possessed secret signs of recognition."²

The last of the Ancient Mysteries was that of Mithras introduced into Rome 68 B.C., according to Von Hammer. It became so popular that all other rites disappeared. Its initiates were divided into seven grades, and the neophyte after passing through several ordeals was presented with an engraved stone, or amulet, as a token of his admission. It prevailed in Rome until the breaking up of the Empire.

² Gould's History, pp. 19, 20.

CHAPTER III

THE ROMAN COLLEGIA AND THE MEDIEVAL GUILDS

(1) *The Roman Collegia.*

IN Ancient Rome there existed a system of colleges forming a very prominent feature in its civic administration and history. Notwithstanding this prominence it is not easy to find out details and particulars regarding them. Every writer, on any subject, takes for granted a certain knowledge on the part of his reader. This is all very well for the reader of the same period as the writer, but, when 2,000 years have intervened, apart from the change in language, there is the difficulty of forming a true conception, or picture, from old words and phrases long out of use. Notwithstanding these difficulties we are able to learn something about these colleges. We know they were not places for mere academical studies, as the name would imply with us to-day. They embraced colleges for the priesthood, for civil administrators, such as lawyers, police-officers, customs and revenue officers; for merchants and for tradesmen. They seem to have been a combination of our Universities, technical schools, training colleges, friendly societies, etc. There appears, also, to have been, in some cases at least, social clubs mingled with them. The Romans were a wonderfully systematic and practical people and we may assume that, although we do not know the details, these colleges were well organised. When we reflect that the Roman Civil Law and administration forms the basis of the national and municipi-

pal government of Europe and America to-day, we will not be surprised to find, from historians who have studied the subject of these colleges, that they formed the basis of the trade guilds and corporations so conspicuous in the Middle Ages.

The Roman Colleges were known by the name of *Collegium*, or *Corpus*, and are grouped by Gould under four leading divisions:—

- (1) Religious bodies, such as Colleges of Priests and of the Vestal Virgins.
- (2) Official bodies, such as Colleges of Scribæ and administrators, lawyers, etc.
- (3) Trade and Commercial bodies, such as masons, carpenters, bakers, etc., the members of which had a common trade craft, or profession.
- (4) Associations called Sodalitates, resembling modern social clubs.

The Collegium (or Societas) was composed of collegia or sodales (companions). The term originally expressed the tie which voluntarily bound them together and, ultimately, came to signify a body of persons and the tie uniting them. No college could consist of less than three members, and so rigid was this rule that the expression "*tres faciunt collegium*"—"three make a college"—became a maxim of civil rule. The college was divided into "decuriæ" and "centuriæ"—bodies of ten and a hundred men, and was presided over by a "magister" and by "decuriones."¹ Perhaps from these titles those of Master and Deacons in the mason lodge may have been derived. There were also a treasurer, sub-treasurer, secretary, and archivist. They had a common chest, a common cult, a meeting house, and a common table. To each candidate, on admission, an oath peculiar to the college was administered. Dues and subscriptions were

¹ Gould's History, p. 42.

imposed to meet the expenses of the college. They supported their poor and buried their deceased brethren. Each college celebrated its natal day. The sodales called themselves and regarded themselves as "fratres"—brethren. These colleges sometimes were named by the particular trade, or profession, to which their members belonged, and sometimes, by the name of one of the many gods, to whom the Romans paid reverence, just as to-day we find mason lodges dedicated to certain saints—St. John, St. Mungo, St. David, etc.

(2) *Identity of the Collegia with the Guilds in England.*

Although we have not been able to learn anything of the rules of the trade colleges some of these belonging to the Cultorum Dei have been found, and, as mentioned by Gould, these have been compared with those of three of the guilds in London, Cambridge, and Exeter, by Coote, an acknowledged authority on the subject. In his book, "The Romans in Britain" (pp. 390-413), he places these respective rules side by side and remarks: "These coincidences which cannot be attributed to imitation or mere copying, demonstrate the absolute identity of the guilds of England with the Collegium of Rome and of Roman Britain."

These Collegia go back to the very earliest period of Roman history, and, wherever the Roman ensigns were carried and Roman cities built, there the Collegia were established. Those of the Architecti and Fabrorum are frequently mentioned. The younger Pliny, when pro-consul of Asia Minor, in a letter to the Emperor Trajan informing him of a destructive fire in Nicomedia, "requests permission to establish a *collegium fabrorum* for the rebuilding of that city."² The colleges being spread

² Gould's History, vol. i., p. 44.

over the wide extent of the Roman Empire, from Jerusalem in Palestine to Lancaster in Britain, it is natural that the customs, ceremonies, and constitutions would be, to some extent, varied and modified by local circumstances and conditions. Coote says, "All Roman cities were the foster mothers of those especially Roman institutions—the colleges—these were very dear to the Romans. They were native to the great mother city. They were nearly as old as municipality itself, and it was as easy to imagine a Roman without a city, as to conceive his existence without a college. No sooner was the Roman Conquest of Britain begun, and a modicum of territory was obtained than we find a Collegium in our *Civitas Regnorum*—*a collegium fabrorum*. They (the Collegia) are masqued, it is true, under the barbarous name of gild, when our histories begin to tell us of them. This trivial word, due to the contributions upon which the colleges had from all time subsisted, betrays their constitution and we find them also where we ought to expect them in the Roman cities of Britain." Kemble, in "The Saxons in England" (vol. xi., p. 268) says, "In the third century Marcianus reckons, unfortunately without naming them, fifty-nine celebrated cities in Britain." Pike in his "History of Crime" (1873, vol. i., p. 65) says, "Towns bearing their Roman names existed when Bede, the first historian, began to write, nearly three hundred years after the date which has commonly been assigned to the mythical voyage of Hengist and Horsa." The author of *The Arts, Manufacturers, Manners, and Institutions of the Greeks and Romans* (1833) observes with reference to the word Collegium—"A name given to a corporate body. The Romans had many such bodies; the Collegium augurum, pontificum, aruspicum, quindecimvirum, were the four chief, but there were also collegia artificum et opificum, divided according to their

respective crafts, each governed by a praefect elected by themselves. In them may be found the germ of our Anglo-Saxon guilds and of our modern corporations." Gould in his "History of Freemasonry" says, "The Guild System existed before and after the Norman Conquest, but there is no historical evidence of its beginning. It is, however, a fact of too much importance to be forgotten that the guilds afterwards, became, for a time, in one form at least, the vital principle of the towns."

Such are some of the views of some prominent writers on the subject and it may be remarked, as a striking circumstance in connection with the Roman Collegia, that the majority of translators and commentators described them as guilds or companies.

Now, the point before us is: Whence did the guilds and corporations of England originate, if not from the Roman Collegia? That these existed and flourished in the fifty-nine cities mentioned by Marcianus in the third century may be at once assumed without reasonable doubt, and it may be even more strongly asserted, that institutions such as guilds could not be imported from savage Jute, or Angleland, by the roving, piratical hordes who conquered England after the retreat of the Romans. It is true these guilds attained greater prominence after the Norman Conquest, but that was the natural result of the greater prosperity of the country and the large increase in the number of artisans of all kinds—many of whom were imported from Normandy and France. The great fact remains, beyond question, that these guilds existed during the Saxon period, and that the only rational conclusion as to their origin is, that they were Roman Collegia in a modified form and under a new name, caused by the change of the conditions and the language of the country.

(3) *Identity of the Collegia with the Guilds in France.*

While this was the evolution of the Roman Collegia in Britain, in France we find them developing in a similar, but somewhat more marked fashion; and it will now be useful to our enquiry if we turn for a little to follow the development in that region.

The ancient mysteries of Egypt, Syria, and Greece were all inherited by the Romans who, in matters of religion, were most cosmopolitan. Various forms of these mysteries prevailed in the Roman Empire at different periods, and the prevailing mystery on the breaking up of the Empire was that of Mithras. Of course, wherever the Roman power was established, the mysteries were set up, and all historians on the subject agree that there existed a close connection between the Mysteries and the Collegia. One is inclined to think that the Roman influence in France generally, as compared with Britain, is relative to the amount of Latin in the existing languages, and we find that, as late as 496 A.D., the celebration of the Lupercalia existed in many parts of France. While the country was overrun by barbarous armies from the north and the Roman power broken, the city institutions seem to have remained untouched. M. E. Levasseur, in his "Historie des Classes Ouvières en France" (vol. i., p. 122) says, "It was more especially in the south and in the cities that the traditions of the past were perpetuated. The country districts had been invaded by the men and usages of Germany, but the cities, a sojourn in which was avoided by the barbarians, preserved their Roman populations and even a portion of their ancient civil and political institutions. In 462 A.D., the games in the circus were still celebrated at Arles." The same author affirms that "The working

classes owe to the Roman institutions not only their development but, so to speak, their very existence."

When the Roman power in Gaul gave place to that of the Franks, the prosperous populous cities were little affected by the change of government. The conquerors seem to have preferred to live, as they had been accustomed, in the open country; and to have left the towns to follow their own customs and laws, which were altogether Roman. No doubt this is the reason why in French History, as pointed out by Gould, we meet with evidence, at a very early period, of Trade Guilds in full organisation and activity and having all the appearance of maturity, if not of antiquity. A French historian, quoted by Gould, remarks, "The inhabitants of Rheims preserved, in the twelfth century, the recollection of the Roman origin of their municipal council. The citizens of Metz prided themselves on having exercised civil rights before the duchy of Lorraine existed. They used to say 'Lorraine is young and Metz is old.' At Lyons, Bourges, and Boulogne, the citizens maintained that here had existed for those cities a right of free justice and administration before France became a Kingdom." Another historian, also quoted by Gould says, "In the majority of cities the organisation of the Craft Guilds preceded that of the commune. The proof of it is that in almost all the communes the political system and the election of magistrates were based on the division of the citizens into trade corporations."

That the French Guilds and the City communes, of the early Middle Ages, were the direct descendants of the old Roman Colleges and municipalities, seems to be the unanimous opinion of the French Historians, and there does not appear to have been, at any time, any attempt to explain their origin otherwise. According to Levasseur the Craft Guilds were in full possession of

their privileges and powers in the eleventh century. This was more particularly the case in the south, where the cities had been less disturbed by the wars and invasions that so frequently took place from the downfall of the Roman Empire to the time of Charlemagne. August Thierry on this point says, "The corporations arose, equally with the communes, from an application of the Guild System to something pre-existing—to the corporations, or colleges, of workmen of Roman origin."

In the Guilds the apprentice had to serve seven years at his Craft. The qualifications for his admission were legitimate birth, good honest character, and never having been under any judicial sentence. When his apprenticeship was completed he was brought before the Masters of the Craft and sworn to keep secret the Craft and all points thereof. He then became a "journeyman"—or travelling craftsman, and started on his "tour." The Masters were elected at stated intervals and, in different places and periods, had different names. At their head were Masters or Provosts. These inspected all work, and could enter any workshop at any time. Every craftsman had to put a mark on his work. These Masters, or Wardens, were the custodiers of the common seal of the Craft, which they put on all work inspected and approved of by them. The Guilds had their Charities, relieving indigent members, and the widows and orphans of such. From the thirteenth to the eighteenth centuries they flourished without any material alteration until the National Assembly, after the Revolution in 1793, abolished them.

CHAPTER IV

THE FRENCH COMPANIONAGE

(1) *The Three Organisations and Their Traditions.*

LET us now turn our attention to the French Companionage. As already stated in connection with the Guilds, when an apprentice had served his seven years, he became a "journeyman" and went on his travels. Hence arose the Associations of "Journeymen," or, as they were called "Compagnons du Tour," the object of which was to support and assist Craftsmen on their journeys. These bodies developed into three powerful organisations: (1) The Sons of Solomon; (2) The Sons of Maître Jacques; and (3) The Sons of Maître Soubise. The Sons of Solomon are acknowledged to be the oldest. They include the Stone-masons, the Joiners and the Locksmiths, and the Stone-masons are the seniors. In the Sons of Jacques, the Stone-masons are, also, the seniors; and they admitted, first, the Joiners and the Locksmiths, and, later on, the members of nearly all the Crafts. In the Sons of Soubise, the Carpenters were originally the only Craft, but, latterly, they admitted the Plasterers and Tylers. The towns included in the tour of the Compagnon were chiefly in the south, where the old Roman Guilds had lingered longest.

Each of the three orders has its legend as to its origin, and each has its hero, or martyr, whose death forms part of their ceremonies. Each has its "Devoir," or primary constitution, occupying the same position as "the Charges" in the old British Craft Lodges. The Sons of Solomon claim that King Solomon gave them a

“Devoir” and incorporated them fraternally within the precincts of the Temple. They are accounted the most ancient of the companions and have traditions relating to Hiram, according to some, and to Adonniram, according to other authorities. This difference of name seems to have puzzled some writers, who seem to consider the names as different. In reality, they are two forms of the same name in Hebrew, just as if you said in English, “Hiram” and “Lord,” or “Master, Hiram.” The prefix Adoni or Adonai (which is naturally shortened of the final vowel in the presence of the aspirate) means Lord or Master.

The Legend of Maître Jacques of the second division of the Companionage has been partially published and may be found in Gould’s History. It is to the effect that Jacques, one of the first Masters of Solomon, and a colleague of Hiram, was born in the south of Gaul. In early life he travelled to Greece, was there instructed in the Arts and Sciences and became celebrated as a sculptor and architect. He went to Jerusalem to the building of the Temple. He there distinguished himself by constructing and working out two magnificent columns, and was, in consequence, accepted as a Master. He returned to Gaul along with Maître Soubise, with whom he had sworn never to part. Jealousy, however, on the part of Soubise, separated them and Jacques landed at Marseilles, and Soubise at Bordeaux. Jacques (choosing thirteen companions and forty disciples) travelled over the country. Constant warfare arose between the followers of Soubise and Jacques, and the latter was once nearly assassinated. At length, one of his own disciples betrayed him, and he was murdered *when alone, and engaged in prayer in his accustomed spot.* His disciples arrived just in time to receive his last words before he died. The funeral ceremonies lasted three days, amid

terrible storms, and were of a peculiar character. It is said "At the destruction of the Temple the Sons of Jacques separated, and divided amongst them his clothing." "After the division of the articles belonging to M. Jacques, *the Act of Faith was found*, which was pronounced by him on the day of his reception before Solomon, Hiram, the High Priest, and all the Masters."

The traditions of the several bodies of the Companionage remain still in great obscurity, notwithstanding the several publications regarding them, yet all, while differing as to names and details have three points in common with the Hiramic legend of Freemasonry, viz., a betrayal, a death, and a raising. Of all the various and curious resemblances between the Companionage and Freemasonry, perhaps the most interesting is the Hiramic Legend. Some writers are of opinion that it was introduced into the Companionage by companions who previously had been initiated into Freemasonry. Gould, however, in his History, has very clearly shown that this could not be the case. Modern Freemasonry was not introduced into France until 1726 and there are clear proofs of the existence of the Companionage with its legends as early as 1640, and inferentially before the year 1400. It has also to be remembered in connection with this that there are traces of the Hiramic Legend in connection with the British Craft Lodges prior to 1717.

(2) *Interesting Customs and Rules.*

While many points in the Companionage have been carefully concealed from the outer world, on their customs and rules more light has been thrown. The following is a brief summary of some of these which strike a mason as interesting:—

The house in which the companions met, and which

formed the quarters of those on travel, was called "Mère" or "Mother," just as masons speak of their lodge as Mother. Here assemblies were held, and banquets followed, each member paying an equal sum, whatever his consumption might be. The new arrival applied here, and was directed where to find employment. If destitute, he here obtained credit. If called home and he had no money, he was helped, from town to town, on his way. If sick, each member in turn visited him, and provided for his wants. If he died they buried him.

The funeral ceremonies are peculiar. The coffin is borne on the shoulders of companions. Two canes crossed, an interlaced Square and Compasses, and the colours of the society, are placed on the top. They march to the cemetery in twos, place the coffin on the edge of the grave and form round it the "*living circle*." An address is given by one of the companions, and all kneel *on one knee*, and offer a prayer to the Supreme Being. The coffin is lowered and the "Accolade" or "Guilbrette" follows. This part of the ceremony is of special interest, and is as follows:—Two canes are placed cross-wise on the ground. Two companions stand, each within one of the quarters thus formed, turn half-round on the left foot, advance the right foot into the empty square in front, and, taking each other by the right hand, whisper in each other's ear and embrace. All go through this act in turn, kneel once more on the edge of the grave, offer up a prayer, throw *three* pellets of earth on the coffin and retire.

In connection with some of the Companionage, technical schools were maintained in every town in which they had a society branch. In these schools Science, as well as Art, were taught; and to them, perhaps, France is indebted for her marked superiority in artistic handicraft.

According to Clavel, the "funeral catastrophes" of

the legends were enacted in their ceremonies. The Sons of Solomon wore "white gloves" to signify their innocence of the death of Hiram, and the common emblems of all the societies were the Square and Compasses.

(3) *The "Wolves" of the Sons of Solomon
and the Masonic "Lewis."*

A remarkable feature of the Companionage is the Sons of Solomon calling themselves "Loups" (pronounced "loos") or wolves. Now, what we call the "Lewis" the French call "Louve" and the two wedged-shaped side pieces "Louvetaux," or little wolves. A companion is a wolf and his sons are called Louvetaux. In Britain the son of a mason is called a "Lewis." Evidently the word "Lewis" has been derived from the French "Louve"—a wolf; at least, there is no other derivation that we are aware of. But, why this name of wolves? It is here we find another trace of the connection between the Companionage and the Ancient mysteries. A writer in the Encyclopedia Britannica says the Lupercalia mysteries were very ancient, possibly pre-Roman. Its rites were under the superintendence of a Corporation of Priests called "Luperci"—wolves, and its great celebration was on the 15th of February. It survived until the year 494 A.D. The Luperci were divided into two colleges called "Dents de Louve"—a wolf's tooth. Royal palaces were called "Lupara"—wolves' lairs, I presume, because they were places of strength. Hence, no doubt, the name of the palace in Paris, the Louvre. Within the last century there was an annual festival held at Jumièges which was considered to be a survival of the Lupercalia. "In the mysteries of Isis the candidate was made to wear the mask of a wolf's head"¹ and we know the Bacchic

¹ Heckethorn, see Gould's History, vol. i., p. 244.

mysteries were derived from Egypt. This connection is further indicated from the name of Maître Soubise who prominently figures in the legends of the Companionage. The name “*Sabazius*” is one applied to “*Bacchus*.” He was also called “*Sabos*,” and Gould suggests that Soubise is a corruption of Sabazius, and probably at an early date the pronunciation of the former was much nearer the original than that of to-day. The Anglo-Saxon workman, hearing the name, might naturally ask what it was, and receive the reply that it was a Greek name. Hence, probably, the “*Naymus the Grecian*” of the old British charges, which has puzzled everybody. In this, it seems to us, Bro. Gould has made, very probably, the true explanation, and we would add to it this remark: The Anglo-Saxon is not a good linguist and there are certain sounds he cannot, as a rule, master, particularly the guttural. If the name originally was anything like the Greek Bacchus—the Anglo-Saxon would prefer to say, or write, “A Greek name” and, as Gould remarks, from “*Naymus Grecus*” (which would be the form of the expression then,) to “*Naymus the Grecian*” is no great step.

(4) *Similarities of the Companionage and Freemasonry.*

The several points of agreement between the Companionage and Freemasonry are very ably dealt with by Gould. These we have condensed and arranged as follows:—

Similarities of Expression and Phraseology.

- (1) The name “Sons of Solomon” reminds us of our own fraternity.
- (2) Companions de Liberté—free companions, is very close to Freemasons.

- (3) “*Devoir*” is a literal translation of our English “charges.”
- (4) “*General Assembly*” is a term common to both Societies.
- (5) “*Accepted Companions*” and “*Initiated Companions*” sound quite familiar.
- (6) “*Passed Companion*” presents a remarkable coincidence with our own expression “*Passed Fellow-craft*.”
- (7) The identity of idea and application of the words “*Lewis*” and “*Louveteau*,” can scarcely be a mere chance correspondence.

Procedure Before Initiation.

In both societies we find :—

- (1) A previous inquiry into the candidates’ character.
- (2) An absence of compulsion and a perfect freedom of choice.
- (3) A preliminary exposition of the general tendency of the society.
- (4) Perfect liberty to withdraw up to the last possible moment.
- (5) Sponsors, represented in Freemasonry by the proposer and seconder.

The Government of the Societies.

- (1) Each particular branch of the Companionage was thoroughly independent and was welded into uniformity with the other branches by the various charges. Previous to 1717 this was, generally, the status of masonic lodges.
- (2) Each branch and lodge exercised the powers of petty justice over its own members.

- (3) Punishments took the form of fines and, in grave cases, of expulsion.
- (4) There was a perfect equality of membership.
- (5) All the members took part in the election of officers.
- (6) Every companion and every fellow of the craft was eligible for office.
- (7) The officers in the Companionage were a president, elders, and secretary. If we regard the president as Master and the elders as Wardens, the exact counterpart is met with in the three principal officers of a Freemason Lodge.

The Acknowledged Principles of the Two Institutions.

- (1) The companions professed to honour God.
- (2) To preserve their Master's interests.
- (3) To yield to one another mutual support and assistance.

These are all cardinal points of a Freemason's profession.

Resemblances in Ceremonies and Customs.

- (1) In the sequence of degrees.
- (2) In the *costume* and posture of candidates.
- (3) In having *prescribed steps*.
- (4) In *conventional knocks*.
- (5) In the *progression* from one officer to another.
- (6) In an *examination* on previously imparted instruction.
- (7) In *Circumambulation*.
- (8) In *Discalceation*.
- (9) In the *Living Circle*.
- (10) In the two lighted candles.

- (11) In the oath of Secrecy.
- (12) In avoiding a conventional method of salutation.
- (13) In the banquet following the ceremony.
- (14) In the use of two separate rooms.
- (15) In the Guilbrette.
- (16) In having watch, or pass, words.
- (17) In the use of the Square and Compasses.
- (18) In holding monthly meetings on a certain day of the week and not a fixed day of the month.
- (19) In holding a yearly festival.
- (20) In converting fines into liquor for the general company.

Accidental Coincidences.

- (1) The enmity of the Roman Church.
- (2) The admission of candidates of all religions.
- (3) The blue sash edged with gold.

The most striking fact:—

The mutual possession of an Hiramic Legend and its probable existence amongst the companions from a very remote period.

The resemblances here enumerated (41 in all) are too many and too close to be accounted for by accident. It seems an irresistible conclusion that the Companionage of France and the Operative Lodges of Britain were the offspring of a common parent, and the only parent visible on the pages of history is the Collegia of Rome. These were closely allied and identified with the Ancient mysteries, and thus seemingly, along with the operative art of building, came down to us the seeds of that system of speculative masonry which, to-day, encircles the globe and embraces every sect and section of Humanity.

CHAPTER V

THE GERMAN STEIN-METZEN

(1) *The Name and Origin of the Organisation.*

THE meaning of the name “Stein-Metzen” has been rendered in two ways. Some authorities say the word “Metzen” comes from the same Teutonic root as “Messer”—a knife, and “Meitzel”—a chisel; and, therefore, they translate the name as “Stone-cutters.” Others hold that the root of the word is “Messen” to measure, and that the name means “Stone-measurers.” Of course, there can be no difference of opinion as to “Stein” meaning “stone.” Gould says, in his History of Freemasonry (vol. i., p. 108), that the translation stone-measurers is “identical in all points with our own term stone-mason.” This can scarcely be the case, unless Bro. Gould holds the words, “Mason” and “Measurer” to be the same. Essentially it seems to us, the word “Mason” means a builder, one who masses, or brings together and, although in doing so he measures his material, the measuring is incidental to the main and essential function of building. The name “Stone-mason,” therefore, must surely be held as quite distinct from that of “Stone-measurer.” On the whole, the interpretation of “Stone-cutters” appears to be the more natural one, and, in this, we choose to follow Steinbrenner and Fort, in preference to Gould.

As to the origin of the Stein-Metzen organisation there has been considerable controversy. It is, at present, neither our desire nor purpose to consider, or to state, the various views and the many arguments advanced in this discussion. Rather would we see if we can gather

up and put together the main and indisputable facts, acknowledged generally, on the subject:—

- (1) The art of building was introduced into Germany by the early Christian missionaries, probably in the fifth century.
- (2) The missionaries were sent out by the Celtic Church of Ireland and Scotland, and they built monasteries and churches in various parts.
- (3) Later on, missionaries from the Romish Church succeeded the Celtic missionaries and extended the art of building throughout Germany up to the twelfth century.
- (4) Whenever and wherever cities arose and developed, Craft guilds were formed and fostered.
- (5) In the course of time, the Masters in the Craft guilds—with the single exception of the masons—gradually excluded workmen from their meetings, and the workmen thus excluded formed guilds of their own.
- (6) In, or about, the twelfth century, the Church had become rich and consequently indolent and vicious. It preferred to spend its wealth in luxurious living than in missionary enterprise and in building new stations and churches. This, and perhaps other causes, forced the skilled ecclesiastical masons to leave the employment of the monks and amalgamate with the Craft guilds in the towns.
- (7) From this amalgamation sprang the organisation known as the Fraternity of Stein-Metzen.

(2) *The Culdees.*

It is generally admitted that Roman civilisation in Germany was obliterated in the early centuries of the

Christian era, and that the art of building, prior to the arrival of the Celtic missionaries, extended to little more than the erection of rude huts. It will, then, be interesting, as well as natural, that we should direct our attention for a little to those missionaries and the church they represented.

The missionaries, we have referred to, are alluded to by historians as Culdees, and round this name there has been no end of controversy. Some assert they are, under another name, monks of St. Columba. But, they may have been followers of that saint, although not monks. As to the name, it would take too much time to mention all the curious derivations put forward. As the church to which they belonged was distinctly Gaelic, it seems ridiculous to go to any other language for the meaning of the name. "Cul" means the back—"air do chùl,"—behind you. "Cùl ri cùl"—back to back. It has the idea of support, of mutual help, as in English—backing, as well as retirement. "Cuile"—a store room. "Cuil"—a corner, nook, niche. There is also "Ceil"—to conceal, hide, screen, shelter, and "Ceile"—a spouse, husband, wife, a match, a separating, etc.; and "Ceiltinn"—concealing, hiding. Dia or Di, means God. Dr. Mitchell, in his excellent History of Gaelic Scotland, says the Culdees were so called to contra-distinguish them from the ordinary monks. The ordinary monks were called in Latin "Christicolae" = Christ worshippers, but the first mentioned were called "Die-colae" = God worshippers, because they retired to secret places; and thus, in Gaelic, they would be called "Ceile De," which in course of time became corrupted into Culdee. But, although there is little doubt that the meaning of the word Culdee is that of secret God-worshippers, it does not follow that the name was given to contra-distinguish them from the ordinary monks, nor does it, so far as we can

see, indicate even that they were monks, nor that they were, in any way, hermits. They might retire from time to time and thus get the name. Indeed, the name is more likely to have been applied if they lived an ordinary life and retired only for a period—brief or prolonged, regular or at odd times—to worship God, than if they were, like monks, supposed to be continually doing so, in some out of the way place. The very name indicates a characteristic act, namely, retiring to worship God. This, constantly repeated, would distinguish them much more than if they had continually lived apart, just as any action constantly repeated makes more impression than when done once. There is nothing, also, to indicate that they were hermits. On the contrary, the fact that the missionaries to Germany were known by the name, is an indication that they were not hermits, but full of active sympathy and love for mankind. In all the records we have of the Culdees, both in the British Isles and on the Continent, we find them in close active work and associated with their fellows. Among the very earliest references in Ireland we find "Maenach a Cele-De came across the sea westwards, to establish laws in Ireland." St. Maelruain, the founder of the Church at Tamhlacht, near Dublin, gathered round him a fraternity. In Armagh they existed as a capitular body down to at least 1628 A.D. In Scotland there are records referring to the Culdees in the Pictish Kingdom and these show that they lived in communities, not isolated. We also find them as a community at York in 936 A.D.

Now, the fact we wish to emphasise is, that the Culdees were not isolated anchorites but, although some of them may have been so, were active men engaged in some way with church work, and in the missionary work in Germany. It has also to be kept in view, that in the Celtic Church, as distinguished from that of Rome, the monks,

or clergy, were not celibates. They married and worked with their hands in building places for worship. In the first establishment of missionary stations, the distinction between the builder and the preacher would not be seen. The less prominent builder would not be noticeable until a more settled state had arrived. If, as we suspect, there was a building fraternity in the early Celtic Church, they would not appear peculiar in early primitive conditions. But, when busy communities gathered together they were characterised by retiring together, it might be, "to the highest hill or the lowest valley."

But where did the Culdees obtain a knowledge of operative masonry? Tertullian, the Roman writer, in the year 196 A.D. records that "Those localities of the Britons, hitherto inaccessible to the Romans, had become subject to Christ . . . The Kingdom and name of Christ have extended to places which defied the arms of Rome." This remark could only be applicable to Scotland. The persecutions of the Christians by the Roman Emperors undoubtedly caused many of them to fly to Scotland, for everywhere else the Roman eagles were triumphant. Of these fugitives there would surely be some belonging to the *collegium fabrorum*, and thus, northward along with the seeds of Christianity, came the art of building. Scotland through those fugitives became the first Christian Kingdom in the world. In the year 397 A.D. we find records of what was called a great monastery and church at Whithorn. The early Celtic churches and monasteries were built of dry stone with considerable skill. The skill was there, but the material could only be that which lay at hand. No marble to work on, nor, perhaps, many tools and appliances to work with. The roofs, doors, and windows were formed by overlapping the stones, and, in the case of monasteries, the roofs were all converged to a common centre and, hence, are called "bee-hive"

houses. These early buildings seem to us to be the beginning of the Gothic style. The Culdee builders in Germany would naturally begin to build in the style to which they had been accustomed. Adapting themselves to the new conditions of climate and material and, very probably, with an extended knowledge of the art through contact, later on, with the Frankish builders of the south, they, and their successors, improved their style until the Gothic form became fully developed. Cities began to grow round the missionary stations and, all over the land, civilisation and commerce spread their blessings. The Benedictine Monks of Rome became the heirs of the pioneer labours of the Culdees on the Continent and, no doubt, these introduced French Craftsmen, possibly "Sons of Solomon." The ceremonies of the Benedictines are said, by some, to have a close resemblance to some of the masonic ceremonies; and on this the theory has been advanced of a Benedictine origin of Freemasonry. We do not know enough on the subject to form any decided judgment; but if there is any such resemblance, it arises from an early connection of the Benedictines with the French Sons of Solomon, and not from any connection with the Lodges of Freemasons.

(3) *The German Guilds and Stein-Metzen.*

With the rise of cities and commerce in Germany arose Guilds of Craftsmen, and we find them fully developed and active in the thirteenth century, notwithstanding attempts made, by Royal command, to suppress them. There were two kinds of guilds in existence there, as in France and Britain—that of the Craftsmen, or workers, and that of the Masters. The Masters', or free-holders' guild, or corporation, was formed of burghers who had certain civil privileges in the cities in which

they lived. The Craftsmen's guild was composed of workmen who went wherever work was to be found, but who could not execute work on their own account.

There is a Code or Constitution extant of the year 1459, that gives us the first insight into the organisation of the Stein-Metzen. Other documents of a later date have been found in quantity, such as the Torgau Ordinances of 1462, and the Brother-Book of 1563. From these there are certain points of interest worthy of being noted:—

- (1) The members were classified as Apprentices, Fellows, and Masters.
- (2) The Apprentices were not admitted to the Brotherhood, and every one had to serve an apprenticeship of five years before he could be admitted as a Fellow.
- (3) The Master was elected by the Fellows, but not invariably.
- (4) At his admittance the Fellow took a solemn obligation, on his truth and honour (in lieu of an oath), that (a) he would be true, loyal, and obedient; (b) maintain the Craft; (c) would not change his mark; (d) nor disclose the greeting and grip to any non-mason; (e) nor commit any part thereof in writing. Over, and in addition, to this, both Master and Fellow took an oath, as stated in Article lvi. of the Brother-Book, "by the oath which each one has taken to the Craft."
- (5) The ceremony concluded with a feast.
- (6) They had grips and probably signs and words. At the beginning of the nineteenth century, Herr Osterrieth, an architect, joined a survival of the Stein-Metzen at Strassburg, and on being admitted to Freemasonry, by Heldmann, at

Aarau, in Switzerland, found, to his surprise, that the grip of the E.A. was the same as that given him in Strassburg.

- (7) The lodge of Stein-Metzen was opened with three blows of the Gavel.
- (8) The mason travelled for two years as a Fellow.
- (9) The officers of the Lodge were Masters and Fellows.
- (10) In the cathedral of Würzburg two pillars are in a part of the building, which at one time formed part of the original porch; and, in imitation of King Solomon's Temple, they are called Jachin and Boaz, and the names are engraved on the capitals. A counterpart of Jachin is found in Bamberg Cathedral, and one of Boaz in the New Market Church of Merseburg.

In the Brother-Book (1563) there are other things which also arrest the attention of the Freemason. For instance, Article lxviii., "Nothing shall be withheld from any one, *who has been accepted and pronounced free but*, whatever ought to be told, or read to him, that shall he be told and communicated, in order that none may excuse himself or complain that, *had he previously known thereof, he would not have joined the Craft.*"

In the Torgau Ordinances (1462) we find the following in Article xxviii., "The Master shall knock with three blows, the Wardens with two consecutively, and one for announcements at morning, noon, and eve, *as is the old usage of the land.*" Article xxxi. is curious:—"No Master shall allow *his Apprentice* to pledge his mark unless he has served his time." There are also various rules regarding the moral conduct of Masters, Fellows, and Apprentices. The duties of Masters and Wardens are defined: amongst them being the proving of the Level and the Plumb-rule; seeing that the stones

"be well and truly made of the fellows"; and, (Article li.) "if a Warden mark a stone, because it is of no use, then shall he (the workman) lose his wages." There are also various rules regarding the marking of stones and the answering of the knocks. The Wardens were to be the first in the lodge and the last to leave, and to act in several ways in the absence of the Master. There are fines exacted for various offences. Article lxx. and lxxi. enjoin, "Whatsoever fellow shall speak the other ill, or call him liar in ill-will, or earnest, or is foul-mouthed in the place of labour, he shall pay xii. Kr. to forfeit." "Whatsoever fellow shall laugh another to scorn, or jeer at him, or call him by a nickname, he shall pay xv. Kr. to forfeit." There are also regulations regarding the marking of stones by fellows. They were not to place their marks on them until finished and truly made.

The rules as to general conduct are explicit and clear. Any fellow who ate, or drank, to excess, had to forfeit one week's wages and 1 lb. of wax. He was not to consort with, nor treat "notorious females"; or disport himself with "ungodly women"; nor slander another fellow, nor speak evil reports regarding him. There are also rules regarding helping each other in work and in sickness. Article cxi. says, "And if any fellow be in need on account of sickness, and have not wherewithal to live because he lieth sick, he shall be assisted from the box, and if he recovers, he shall pay it." Article cxii. provides, "And if any fellow shall make a journey for the guild, in that that concerns the Craft, his expenses shall be paid him out of the box."

These extracts will, perhaps, give a better idea of the Stein-Metzen organisation, and the resemblance it bears to that of Freemasonry, than any elaborate descriptions could do.

On the 16th August, 1731, an Imperial Edict was issued in Germany prohibiting all brotherhoods of Craftsmen, oaths of secrecy, etc. This was in consequence of various disputes and strikes that led to riots and bloodshed among various trades, notably that of the Shoemakers of Augesberg. In this the innocent suffered with the guilty, and the brotherhood of the Stein-Metzen was thus made illegal. Notwithstanding this, however, in various forms it existed down to within the memory of the present generation and, perhaps in some form or other, it still exists.

CHAPTER VI

THE OLD BRITISH LODGES

(1) *The Old Charges.*

UP to the year 1860, among the masonic fraternity, there was scarcely anything known regarding the old British Lodges. Since that time much has been discovered, particularly through the careful and unwearied researches of the late Bro. Hughan. Old mouldering manuscripts have been rescued in many out of the way places, lodge chests and private collections have been searched, and the result has been rather surprising. The "Old Charges," as they are called, formed an important element in these discoveries. To an old lodge they were the equivalent of the Grand Lodge Charter to a modern lodge. They were essential to its existence as, without them, nothing could be done. The reading of the Charges constituted perhaps the greater part, or at least an important part, in the initiatory ceremony. These documents number 53, and have all been carefully collated. No two of them are alike, and we would call this to the special attention of those brethren who clamour so much for uniformity, and who would have all lodge work cribbed and curbed in a cast-metal form. These ancient documents vary, although in all substantial points they are in singular harmony with each other. They seem as if all coming from a common source, and constructed for one common purpose. Many of them are undated, and their age has to be reckoned by internal indications. Gould, in his history, arranges them into three classes. A. Originals; B. Late Transcripts; C.

Printed Copies, Extracts, and References. This is not quite a happy classification. The first class, named "Originals," are evidently from internal indications, copies, more or less, of still older documents. The second class are pen-copies of acknowledged older documents. The third class are printed copies, from written MSS., from minutes, or from other sources. It seems to us the name "Primary" = the first known, would be a better term for the first class; Pen-copies, for the second; and Press-copies for the third class. Of the first named, there are 31; of the second, 6; and of the third, 16. The following is the list as given by Gould, with the dates he assigns to them, and the places where they may be found, or where they are referred to. You will find full details respecting these interesting MSS. in his admirable history.

No.	A. PRIMARY OLD CHARGES
1	Halliwell (14th century), British Museum.
2	Cooke (15th century), British Museum.
3	Landsdowne (16th century), British Museum.
4	Grand Lodge (A.D. 1583), Grand Lodge of England.
5	York, No. 1 (17th century), The York Lodge, No. 236.
6	Wilson, No. 1 (17th century), Thirlestane House, Cheltenham.
7	Wilson, No. 2 (17th century), Thirlestane House, Cheltenham.
8	Inigo Jones (1607), Rev. A. F. A. Woodford, London.
9	Wood (1610), Rev. A. F. A. Woodford, London.
10	York, No. 3 (1630), At York, 1779.
11	Harleian, 1942 (17th century), British Museum.
12	Harleian, 2054 (17th century), British Museum.
13	Sloane, 3848 (1646), British Museum.
14	Sloane, 3323 (1659), British Museum.
15	Buchanan (17th century), Grand Lodge of England.
16	Kilwinning (17th century), Mother Kilwinning Lodge.
17	Atcheson Haven (1666), Grand Lodge of Scotland.
18	Aberdeen (1670), Ancient Lodge, Aberdeen.
19	Melrose, No. 2 (1674), Old Lodge, Melrose.

- 20—Hope (17th century), Lodge of Hope, Bradford.
- 21—York, No. 5 (17th century), The York Lodges.
- 22—York, No. 6 (17th century), The York Lodges.
- 23—Antiquity (1686), Lodge of Antiquity, London.
- 24—Supreme Council, No. 1 (1686), Golden Square, London.
- 25—York, No. 4 (1693), The York Lodge.
- 26—Alnwick (1701), Alnwick.
- 27—York, No. 2 (1704), The York Lodge.
- 28—Scarborough (1705), Grand Lodge of Canada.
- 29—Papworth (1714), Mr. Wyatt Papworth, London.
- 30—Gateshead (1730), Lodge of Industry, Gateshead.
- 31—Rawlinson (1730), Bodleian Library, Oxford.

No. B. PEN-COPIES OF OLDER DOCUMENTS

- 32—Spencer (1726), Mr. E. T. Carson, Cincinnati, U.S.A.
- 33—Woodford (1728), Rev. A. F. A. Woodford, London.
- 34—Supreme Council, No. 2 (1728), Golden Square, London.
- 35—Melrose, No. 3 (1762), Old Lodge, Melrose.
- 36—Tun nah (1828), Mr. W. J. Hughan, Truro.
- 37—Wren (1852), Rev. A. F. A. Woodford, London.

No. C. PRESS-COPIES, EXTRACTS, OR REFERENCES

- 38—Dermott (16th century), Grand Lodge Minutes (*Ancients*).
- 39—Dowland (17th century), In “*Gentleman’s Magazine*,” 1815.
- 40—Dr. Plot (17th century), In “*Natural History of Staffordshire*,” 1686.
- 41—Hargrove (17th century), Hargrove’s History of York.
- 42—Morgan (17th century), Grand Lodge Minutes (*Ancients*).
- 43—Masons’ Coy (17th century), In “*Edinburgh Review*,” 1839.
- 44—Roberts (17th century), In Spencer’s “*Old Constitutions*,” 1871.
- 45—Bricoe (17th century), In “*Masonic Magazine*,” 1876.
- 46—Baker (17th century), Footnote by Dr. Rawlinson in the copy of his MS., see No. 31.
- 47—Cole (17th century), Benjamin Cole’s engraved editions, etc., 1728.
- 48—Dodd (17th century), Mr. E. T. Carson, U.S.A.
- 49—Harris, in the Minutes of the Bedford Lodge, London, 1809.
- 50—Batty Langley (18th century), In the “*Builder’s Compleat Assistant*,” 1738.
- 51—Krause (18th century), Printed by Dr. Krause, Germany.

This list does not complete all the versions of the Old Charges, but it includes all those of any importance that have yet been discovered.

The oldest MS.—The Halliwell—of the fourteenth century, refers to “*the olde bokys of Masonry*,” so that whatever may be said as to the value and truth of masonic tradition, it must be admitted to be very old in itself. Taking all the circumstances of these manuscripts into account, the natural inference is, that masonry, not simply in an operative sense, but, also, more or less in a speculative and esoteric sense, has existed from an early period.

The “Halliwell” is in a poetic form and was evidently written by a priest. It does not, therefore, form one of the “Old Charges,” but all the same, is most interesting, and has been evidently composed with a copy of the “Old Charges” before the eye, or with the contents of such clearly in the memory of the author. It begins with a reference to Euclid and then, coming to England, says “In tyme of good Kynge Adelstonus day” who “loved thys Craft ful wel.”

“He sende aboute ynto the londe
After alle the Masonus of the Crafte,
Asemble thenne he cowthe let make
Of dyvers lordis in here state,
Dukys, erlys and barnes, also,
Knychtys, sqwyers and mony mo,
And the grete burges of that syte.
They were ther alle yn here degree:
Fyftene artyculus they ther sowchton,
And fyftene poyntys ther they wrochton.”

The fifteen Articles for the “Mayster Mason” and the fifteen points for the Craftsman, we have no time here to detail. They are quaint and curious, and full of ancient lore. The Master is to be “stedefast, trusty,

and trwe," and "upright as a judge." His apprentice is to be "of lawful blod," and "have hys lymes hole." "No werke he undurtake, but he conne bothe hytende and make." The Craftsmen are "to love wel, God and his holy churche and his mayster and felows," to help one another by instructing those deficient in knowledge and skill; to be true to the King and to be sworn to keep all these points. It says:

"And alle schul swere the same ogth,
Of the Masonus ben they luf, ben they loght
To alle these poyntes hyr byfore
That hath ben ordeynt by ful good lore."

In the various MSS. of the "Old Charges" the traditions of masonry are rehearsed in a most marvellous fashion. Scriptural and secular names, such as Adam, Noah, and Lamech, with Pythagoras and Hermes, Abraham and Euclid, King Solomon and Charles the Second of France, St. Alban and King Athelstane, are all linked up in a narrative of the progress of Freemasonry. After this follows various rules or charges for Masters, for Fellows, and for Apprentices.

(2) *The Speculative Element in the Old Lodges.*

Some of the regulations contained in these charges are interesting. On the whole, they relate to the conduct of masons. They are of a moral and religious character and are, therefore, more speculative than operative in their purpose. To go into the details of these would, however, not further the particular purpose at present before us, which is, to get an idea of the general character of these old lodges, and ascertain their relation to the Freemasonry of the present day. We will, therefore, put them aside, and proceed to enquire as to what

extent the speculative element, if any, existed in these Ancient Lodges.

It was for a long time believed, and the belief is still held by many, that prior to 1717, the mason lodges were purely operative. On the other hand, writers such as Anderson and Laurie pretended that these old lodges, and lodges away back to the time of Noah, were the same as the modern lodges, and they filled many pages with childish tales unworthy of men of their position. But while this is so, it is to be regretted that the later historians, in their anxiety to avoid the errors of their predecessors and to proceed only on sure ground, should have run into the error of refusing to admit anything that was not backed up by clear documentary evidence.

In history, as in everything else, circumstantial evidence is not only admissible, it is often the only evidence we possibly can get; and where there exists no direct proof for, or against, any theory or belief, then a fair and reasonable inference, deduced from all the circumstances of the case, ought to be allowed, and ought to receive the benefit of a full discussion and a fair judgment.

Taking the Old Charges and reading them over, no one can fail to be impressed with the moral precepts they contain, and how the speculative bulks over the purely operative parts. In every case the mason is charged first of all to be true to God, the King and to his fellows. Stealing and vice are explicitly named to be avoided. Falsehood and deceit are condemned, and the general impression left after reading these ancient documents is, that they are not those of a mere trades union or operative guild. There is an element in them, apart from and above the operative work, that refers to conduct and morals, and it is in *this*, more than in anything else, that their relationship with modern masonry shows itself.

After all, what is the purpose of our speculative system but to shape life and conduct to noble ends.

In these Charges several refer to what is called the "Edwin legend." Now, whether the story of "King Athelstane and his youngest sone" is true or not, the words used regarding the son, in the Cook MSS. (British Museum) are very significant. They are as follows, "lernyd practyke of yt sciens to his speculatyf. For of speculatyfe he was a Mastr and he lovyd well masonry and masons. And he became a mason hymselfe." Here is a document written in the early part of the fifteenth century, and according to experts, a copy of some older document, which shows in the words used by the writer that there were two kinds of masonry in his mind. It may of course be said that the speculative here referred to was the abstract theories of building, as distinct from the practical, or of philosophy generally. But, if this is so, how can we account for the expression, common in some masonic quarters even to-day, of "theoretical and practical masons," thereby meaning speculative and operative masons. There may be a reasonable probability of a King's son turning his mind to science, but unless there was something else in masonry than merely rules for operative workmen, then we cannot for a moment understand the tale, if it be true, nor even the invention of the tale, if it be not true.

Turning to the Records of these old Craft Lodges we find in the minutes of the Lodge of Edinburgh, under date 8th June, 1600, that "Jhone Boiswell of Achinflek" was present at a meeting of the lodge and with others "affixit ye markis" as witness to an entry. On the "3rd day of Joulay, 1634" the "Rt. Hon. My Lord Alexander" is admitted Fellow of the Craft. In 1672, Lord Cassillis is noted as being Deacon in Lodge Kilwinning, and in the trial of the Rev. James Ainslie for being a Freemason

before the Presbytery of Kelso (24th February, 1652), we find it recorded "that to their judgment there is neither sinne nor scandale in that word" (Masons' word) "because in *the purest tymes of this kirke maisons* haveing that word have been ministers; that maisons and men haveing that word have been, and are, daylie in our sessions, and many professors haveing that word are daylie admitted to the ordinances." (Gould's History, chapter viii., p. 444.)

Elias Ashmole in his diary says in 1646, "I was made a Freemason at Warrington in Lancashire, with Col. Henry Mainwaring of Karincham in Cheshire." In this lodge at Warrington, in 1646, the Warden was a Richard Penketh, of Penketh, a landed proprietor; and a most exhaustive search has revealed the fact that nearly all the names mentioned in connection with that lodge, at that time, are names of gentlemen, landed proprietors, and others, non-operatives.

All these records, masonic and non-masonic, attest the fact that from the beginning of the seventeenth century non-operatives formed a large element in what have been called "The Old Operative Lodges." Looking at this evidence, it is but a fair and reasonable inference that this speculative element must have existed in these lodges for a considerable time prior to the dates of these records, for there is nothing in them that indicates, in any way, that the admission of non-operatives was an innovation. Everything points the other way, for the records state the facts as if they were of ordinary occurrence and not unusual. This is further strengthened by the remarkable finding of the Presbytery of Kelso, in the case of the Rev. James Ainslie, referred to. In that judgment it is said "*in the purest tymes of this Kirke maisons haveing that word have been ministers.*" Now, the purest times referred to are undoubtedly those of the Reformation.

tion period, viz., 1560, and there is little doubt but that the Presbytery of Kelso had some good grounds for making this statement. We have thus very good evidence that in the middle of the sixteenth century, at least, the speculative element existed in mason lodges.

Having arrived at this conclusion, the question arises, why are these non-operatives members of this society? In history there are instances of bodies of men placing themselves under the wing of men in position and power. But, invariably, we find that they did so for protection, or gain, in some form or other; and that they had, in return, to give some service or benefit; or that they had some prior bond of kinship, sympathy, or interest between them. Now, have we any indication of any such services, or such prior bond, existing between the operatives and the non-operatives of the sixteenth and seventeenth centuries? On the one hand, what interest had the lodges in admitting non-operatives, if they were purely operative lodges; and, on the other hand, what were the inducements that caused the non-operatives to join these lodges? The lodges do not seem to have needed, or received, any special protection from the non-operatives. They do not even seem to have received anything to speak of in the shape of money contributions. Jealous of their rights, very exclusive and conservative as we find them in their statutes and laws against cowans, etc., is it at all likely that these ancient lodges would have thus received into their ranks, men so entirely severed from them in many ways, had there not been something more in these lodges than pure operative masonry? The protection of Kings and statesmen might have served some operative object, although we do not see any indication of that, but *that* motive would not apply to the great majority of those named in the minutes.

(3) *Degrees in the Old Lodges.*

There exists much difference of opinion amongst the best authorities as to the question of degrees in the old operative lodges. Bros. Hughan, Murray-Lyon, and others, who have studied this question deeply and earnestly, emphatically declare that there exists no evidence of any but one degree in all the known records of our Craft. They maintain that there was only one simple ceremony, consisting of the reading of certain charges and one oath, with, perhaps, some explanation of a symbol or two, and that the degrees now known as Fellow Craft and Master Mason had no existence prior to the revival in 1717.

Bro. Gould and the late Bro. Speth and others, who have also given the subject great and earnest study, are of opinion that there were, at least, two ceremonies, or degrees, in the old operative lodges, although, no doubt, in a less elaborate form than now practised in the purely speculative lodges of to-day. Both parties are at one in this, that as far back as can be traced, and from a very remote period probably, there were three distinct grades of masons, not necessarily degrees as we know them, viz.: Apprentice, Craftsman, and Master. Now, where such eminent authorities on masonic history differ, it is a very difficult thing for a mere ordinary member to venture to speak on the subject, and to hazard an opinion. But there is a remarkable entry in the records of the Haughfoot Lodge, under date 1702, that seems to indicate that there were two ceremonies. The first part of the minute is lost, as it is written on a preceding page, now missing, of the minute book. The part remaining is as follows:—"of entrie as the apprentice did leaving out (the Common Judge). Then they whisper the word as before, and the Master Mason grips his hand after the

ordinary way." What is here written "the Common Judge" is no doubt (as has been pointed out) meant for "the Common Gauge." This minute indicates that there was more than one way of griping, viz., the "ordinary way and some other way."

In various records of the old lodges there is evidence that a mason was fined if, within a year after taking an apprentice, he failed to "enter him and give him his charge," and we find repeated references to "*the entering*" of the apprentice. We also find that there were charges of which we have MSS. preserved, "for Masters and Fellows," in which the words occur "that ye kepe all the councells of yor fellows truely," and so on. From this evidence it would appear that there were Apprentice charges, and charges for Fellows and Masters, which plainly indicate at least two distinct ceremonies, for, it is acknowledged by all that the reading of the charges formed a part, perhaps the principal part, of a ceremony in these old lodges.

When an apprentice finished his term of service, he usually travelled. He was a "*journey-man*." It is not likely in those days that he would carry with him "lines" or papers to show that he had served his apprenticeship. The simple and natural method would be that he had certain signs, words, and tokens, or grips, and these would necessarily require to be quite distinct from those of an apprentice. We find that he had to undergo a severe trial and examination, and prove himself before he was "passed." Of this we have abundant proof in the old records. Now, unless there were some distinct signs, words, and grips for the Craftsman who had successfully passed his examination, what would hinder an apprentice who had served some years, or all his years, but had not "passed," from pretending to be a Fellow of the Craft? It seems to us, notwithstanding Bros. Hughan

and Murray-Lyon, for whose opinions we have the utmost respect, that there were not only distinct charges, as is proved by the old records, but that in the nature of things there would be, also, distinct signs, words, and tokens, as indicated in the old minute book of the Haughfoot Lodge. If this inference is right, then it follows that there would be at least two distinct ceremonies of some kind, one for the Apprentice, and one for the Fellow-Craft.

On the point of the introduction of the third degree by Drs. Anderson and Desaguliers into Freemasonry, we would venture to differ from the opinion of Gould and Murray-Lyon, who charge these brethren with fabricating it, and foisting it upon the Order shortly after 1717. Our contention is that, prior to that year, the Hiramite legend was not confined to the Companionage of France, but was common to the Masons of England, and Scotland as well. Anderson and Desaguliers only put into a ceremonial form a tradition well known to the Craft, otherwise, we are convinced, they would never have been able to introduce it. Especially would this be so in Scotland. If we reflect on the peculiar characteristic of the Scottish mind, its independence of thought, and on the circumstances of the period, we can scarcely credit the theory that a brand-new degree, altogether strange in substance as well as in form, was accepted and at once adopted in Scotland. The Scottish mind was then full of the association of the Covenanters, and was not likely to view favourably any ritual coming from England. The ceremony, therefore, introduced by Dr. Desaguliers into the Lodge Edinburgh, St. Mary's Chapel, must surely have harmonised with some previous ceremony, or, at least, with traditions familiar and common to the members of the Craft.

CHAPTER VII

SUMMARY

(1) *Characteristic Points Common to the Organisations Considered.*

FROM the somewhat imperfect, and limited survey of the masonic historical field, which we have taken in the preceding pages, there are certain characteristic points of modern speculative masonry which we find common to the several organisations we have had under consideration. These are:—

(a) *A Secret Mode of Recognition by Their Members.*—It is, we think, beyond doubt, that in the ancient mysteries, the initiated possessed secret signs of recognition. Mackey in his Lexicon says, “The members were in possession of signs and tokens by which they were enabled to recognise each other.” Gould says that “in all the mysteries, the initiated possessed secret signs of recognition, is free from doubt,” and he quotes several ancient writers in substantiation of this statement. The Roman Collegia, according to the Rev. A. F. A. Woodford in his “Cyclopædia,” “had secret signs of recognition,” and Mackey says the members of the Collegia “were enabled to recognise each other by secret signs.” Gould, so far as we have noticed, does not touch on this point in connection with the Collegia. In view of the customs prevalent previously in the mysteries, and afterwards in the guilds, however, there can be little doubt but the members of the Collegia had their secret signs and tokens. Indeed, we can scarcely conceive the idea

of a secret society existing without a secret mode of recognition. In the French Companionage, the German Stein-Metzen, and the Old British Craft Lodges, secret modes of recognition were a prominent point in their organisation. That these were the same in detail in each society is not at all likely. But the remarkable coincidences, already mentioned in connection with these organisations, and particularly between the Stein-Metzen and the Freemasons' secrets, as recorded in the case of Herr Osterrieth, give reasonable grounds for the opinion that, in the main essentials, they were similar, if not the same. Even were they found to have been practically the same, it would not be at all surprising when we remember the striking resemblances in other respects and that, in medieval times, craftsmen often went from one country to another in search of work and experience, and had, no doubt, considerable intercourse with each other in this way.

(b) *An Oath of Secrecy*.—On this point we do not need to dwell. In all the secret organisations, from the ancient mysteries down to the present day, the oath of secrecy has been and is an indispensable condition of membership.

(c) *Exclusive Meetings*.—This naturally follows the condition of secrecy for, of course, an oath of secrecy would be useless unless all who were not members of the society were excluded.

(d) *Grades, or Degrees*.—All the accounts we have of the ancient mysteries agree in stating that there were two, or more, grades of initiates. To-day, we find the same thing existing in our masonic fraternity. This we naturally expect to find in secret institutions and, more particularly, in those that profess to cultivate moral and mental progress. Knowledge and Wisdom are attained step by step and we naturally expect the classes to be

graded in every school. In the ancient mysteries the *Mystæ* were those "who had been initiated only into the lesser mysteries, and were therefore permitted to proceed no further than the vestibule, or porch, of the Temple" (see Mackey's Lexicon). To-day, an Apprentice Freemason is, also, said to be in the Porch; and the Apprentice lodge is, mystically, held in the Porch of King Solomon's Temple. But neither in the ancient times, nor in the Middle Ages, we feel sure, were there the number of degrees that have, in comparatively recent years, sprung up like mushrooms, claiming a connection with masonry. There are fairly clear indications, however, that the members of all the organisations we have been considering were graded into two or three classes, or degrees, and they appear to have had more sense on this point than their modern successors.

(e) *Ceremonies Representing Life, Death, Immortality, and*

(f) *Instruction by Symbol and Allegory.*—These two points, although distinct from each other, are so closely related in idea that it will, perhaps, be an advantage to consider them together. Carlyle says, in his "*Sartor Resartus*": "In the symbol proper, what we can call a symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and, as it were, attainable there. By symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols, recognised as such or not recognised: the universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God? . . . Let but the Godlike manifest itself to sense; let but eternity look, more or less visibly, through the Time-Figure (*Zeitbild*)! Then is it fit that

men unite there, and worship together before such symbol; and so from day to day, and from age to age, super-add to it new divineness."

The ceremonies of all the ancient mysteries, however much corrupted they became in their later stages, taught originally the doctrines of one God and the immortality of the soul; the inherent beauty of truth and virtue, the ugliness of falseness and vice; and the duty of mutual love and benevolence. These doctrines and duties were evidently inculcated by symbols and allegories. Some of the noblest and most cultured minds of those times, who were initiated, have left their impressions of the ceremonies of the mysteries on record, in terms of reverence and praise. The outstanding features of these ceremonies were their representations of Sacrifice, Death, and Immortality, and in this they correspond with modern speculative masonry. We have no means of knowing their details nor the exact symbols used in them, whether masonic or otherwise.

It is generally admitted that there was a close connection between the mysteries and the builders of the Temples in which those were enacted. The training of the builders of these sacred Temples would, no doubt, embrace some course of moral and mental exercise. In a period so permeated with symbolism, and with an intimate association with the mysteries, we can scarcely imagine that these builders would not utilise the rich symbolism of their operative craft in the training and educating of their apprentices. Their operative work was stupendous in conception and in execution. The very ruins of the ancient temples awaken awe and admiration. The architects of these must have been highly trained, and we hold the workmen, also, must have been trained and educated. While we may have outstripped the ancients in a more exact scientific knowledge of na-

ture, we are not in philosophy their superiors, and, perhaps, we are not their equals. There is much to be said in favour of the Rev. A. F. A. Woodford's theory that there was a kinship "between the secret reception of the building confraternities and the 'mysteries'; and that the peculiar conditions of preparation, probation and reception, which were inseparable from the 'mysteries,' were incorporated into the customs of the Operative Masons." We find, according to Dr. Mackey, that to "the Fraternity of Dionysian Architects was exclusively confined the privilege of erecting temples and other public buildings"; also, that they "were linked together by the secret ties of the Dionysian Mysteries, into which they had all been initiated." Dr. Mackey goes on to state that this Fraternity had many striking resemblances to modern masonry, that they were distinguished by the exercise of charity; by being divided into lodges governed by Masters and Wardens; by employing within their ceremonies many of the implements of the Craft; and by having a universal language which served to distinguish a brother in the dark as well as in the light, and which united them over India, Persia, and Syria. At the time of the building of King Solomon's Temple at Jerusalem the existence of this Fraternity in Tyre, according to the same author, "is universally admitted, and Hiram, the widow's son . . . was, doubtless, one of its members." The Rev. A. C. L. Arnold says, with reference to the Cabirian Mysteries, "These rites were spread through all the cities of Syria. Hiram, the King of Tyre, was undoubtedly a High Priest of the Mysteries." The grounds for these statements the authors do not give, but, being men of learning, they have no doubt something to go on. All we can say is, there is nothing that we know, or see, improbable in these statements.

Now, tradition is a thing you cannot kill. It fills a

void in the human heart and mind, especially in periods where men live in semi-barbarous conditions, as did the Masons of the Middle Ages. Their leisure hours would, no doubt, be filled up with song and story of the past, and their imaginations delighted with fabulous descriptions of the great achievements of departed heroes. It is impossible to imagine that, with the breaking up of the Collegia, everything connected with the past was destroyed. In the minds of the craftsmen the traditions of their craft would linger. Along with a knowledge of the work, its various legends and traditions would, no doubt, be handed down, and thus later on, we find in connection with the masonic craft the various extraordinary traditions contained in the Old Charges. These, like traditions generally, are, no doubt, more or less incorrect in detail, yet they probably are true in general substance, and not such exaggerations as we would at first sight suppose. With these traditions and legends there would doubtless be transmitted from the ancient mysteries a certain amount of what we know as speculative masonry—or symbolic moral teaching, and in this way the correspondences existing between modern masonry and the ancient mysteries may be rationally explained.

(g) *Tradition Connected with Operative Building and Especially with That of King Solomon's Temple.*—Resemblances between societies far separated by space and time are not uncommon in history. Similar conditions and environments cause similar forms to develop and, hence, no doubt, the reason for the very many theories as to the origin of Freemasonry. But, in the absence of direct proof, either for or against a theory, the resemblances may be so striking and so many, as to produce a clear conviction of identity, even where the names are different and the connection has not been established. Bro. Gould places, and we think rightly places, great importance on

the possession of a common tradition. The traditions of the building of the Temple at Jerusalem are common to the Companionage, the Stein-Metzen, and the Old Craft Lodges, and there is a strong similarity in the character of these traditions. They could only come down from ancient times, through the Roman Collegia. The Tyrian workmen and others engaged at the Temple when they dispersed at its completion, would, no doubt, carry these traditions with them, and the connection between the builders and the mysteries in the Collegia, of which we have here and there a glimpse, would produce the singular mixture that we find in "The Old Charges" of Hebrew and Classic names in connection with the Craft. If traditions in common count for anything, it seems that the Companionage of France, the Stein-Metzen of Germany, and the Old British Craft Lodges, must have had a common origin, and that must have been the Roman Collegia. It is the only parent visible on the pages of history, and it forms the connecting link between the ancient mysteries, the builders of King Solomon's Temple and our modern speculative masonry.

There are several other characteristic points, such as the exclusion of women, no compulsion to join, or to remain in, the society; perfect equality of membership, enquiry into the character of candidates for admission, formal rites of initiation, etc. But these details the diligent student will find comprehensively dealt with in Bro. Gould's History, and there he will find ample recompense for careful study.

(2) *Conclusion.*

What, then, is the conclusion we come to in connection with the origin of Free or Speculative Masonry? It is a subject on which no one can presume to dogmatise.

The only clear point is that, since 1717, its organisation has, with certain exceptional developments and modifications, been practically the same. Previous to that time, our information is hazy in character and limited in details; and the further back we go the less certain the pathway becomes, until it gets lost in the mists of antiquity.

The propagation of life in Nature appears to present an analogy to the propagation of truth in the world of Humanity. Life is ever seeking new environments and more favourable conditions in which to multiply and develop. Truth is ever seeking fresh fields, in which to grow and spread itself abroad. With both, new forms are constantly being evolved and, in the struggle for existence, it is the fittest that survive. Thus, the truths contained in the symbolism of the ancient mysteries and inherent in the symbolism of the work and instruments of masonry, may have been carried down through the Collegia, and the Guilds to the Old Operative Lodges. In the testing and trying circumstances of the Middle Ages, and by the natural influences of time, some of the forms would be modified, some would die, and those only would survive that had the vital strength of eternal truth. When the fresh influences of the Reformation period arrived, and the spirit of intellectual freedom stirred the hearts and the minds of men, the symbolic significance and beauty still remaining in the rude ceremonies of the masonic craft would attract attention. Gradually, no doubt, but surely, the ceremonies would evolve from rude elementary into higher and more advanced forms. There would probably be a struggle, during this period of new birth, between the old school and the new, until the latter triumphed in the formation of the Grand Lodge in 1717.

Since the establishment of the speculative system in that period, there has been a slow but gradual development of the symbolism of the Craft, and the struggle still

goes on. There are many errors in our ceremonies to be corrected, and not a few rude customs to be abolished, before our lodges can become what they ought to be, schools, in which men may learn the ways of right living and high thinking. The convivial element has hitherto occupied too prominent a position in it, and has to be subordinated to its right place. Refreshment for a man is not meant for mere selfish enjoyment, or animal gratification. Its function is to cheer and encourage him on the road to something better, to draw out love and fellowship, in rational and pleasant intercourse; and thus brace and strengthen him for true labour. The beautiful symbolism of our Craft has not yet got full nor free play. Our Masters have to understand that they must take pains to learn, ere they presume to teach; and our members have to understand that passing through "degrees" does not make them masons, in the proper and higher sense of the term.

PART III: THE LANDMARKS OF SPECULATIVE MASONRY

“To the solid ground
Of nature trusts the mind that builds for aye.”
—*Wordsworth.*

“Men in the street and mart
Felt the same kinship of the human heart
That makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood.”
—*Anonymous.*

“When you know, to know that you know;
And when you do not know, to know that you do
Not know—that is true knowledge.”

—“*Confucius,*” by Lionel Giles, M.A.

“Nature knows no pause in progress and development, and attaches her curse on all inaction.”—*Goethe.*

“The proof of a system, the guarantee of its truth, lies not in its beginning, but in its end; not in its foundation-stone, but in its key-stone.”—*Rothe.*

PART III: THE LANDMARKS OF SPECULATIVE MASONRY

CHAPTER I

THE NATURE AND DIVISIONS OF THE LANDMARKS

(I) *What Landmarks Are.*

AMONG masons there is no word more common, and less understood, than that of "landmarks." The importance of knowing these is acknowledged by all; a knowledge of them is held but by few. As ignorance is the prolific mother of evil and the sure barrier of progress, so, no doubt, the prevalent ignorance of them within our Order is a hindrance to its well-being and advancement. In a period like the present, full of rapid changes and unexpected developments, correct conceptions of our landmarks are especially needed. Everywhere within our Craft we see the stirrings and the strivings of a new life seeking an enlarged environment. This energy has to be guided that it may not dissipate itself in building sand-castles, which the fluctuating tides of life will wash away; and that it may be conserved, concentrated and consecrated in building up the Great Temple of Humanity—for which end the mason lodge exists.

A knowledge of the landmarks, it seems to us, will be of service in guiding the new forces which have been developed in our midst, and this consideration induces the choice of this subject at the present time; in the hope

that we may be helpful to our less experienced brethren, in forming in their minds some definite idea of these landmarks; in guiding their energies towards much needed reforms, and in preserving the fundamental principles and features of our ancient institution.

In all ages stones, pillars, or other things have been erected to show the boundary lines between different countries, between the territories of different tribes, and the possessions of different individuals. These stones were called landmarks and, as their preservation was of importance, severe penalties were attached to their illegal removal and alteration.

A landmark had not only to be put up, it had also to be recognised as such. This recognition formed the essence of its authority, and the longer it remained, the more sacred it became.

In the course of time, a change in the boundary line between the possessions of two individuals, or of two nations, becoming mutually desirable, the old landmarks were removed and new landmarks were erected.

It was not necessary that a landmark, in the first place, should be marked by official authority. It often happened that the place was, for generations, a mutually recognised boundary line by the interested parties, and the setting up of the official landmark afterwards was simply the legal form of recognising an established fact.

In speculative masonry, landmarks are certain established usages and customs, occupying the position which usage and custom do in a community. Politically, these are termed "common law"; masonically, they are termed "landmarks."

As in common law, no usage nor custom can overrule the principle of Equity; so, in masonry, no custom nor usage can overrule the fundamental principle of the Square.

Common law in a community has all the force of statute law, and the landmarks in masonry have all the force of a Grand Lodge Law.

But, while a landmark must be an established usage or custom, it does not follow that an established usage or custom is a landmark. It must, in addition, perform *the function* of a landmark; that is, mark out, more or less clearly, a boundary or dividing line between two territories or possessions. This is an important point and should be carefully noted, and all the more so, as some writers on the subject have failed to notice the distinction and have taken landmarks to be synonymous with usage and custom. A custom may have existed from time immemorial among masons, and it may continue to the end of time, and never become a landmark. For instance, it has doubtless been a custom with masons, from the time of Moses, to blow their noses, but that custom does not make the blowing of the nose a landmark. It is not the custom in itself, it is the purpose it serves—the function it performs—that makes it a landmark. The stone set up at the boundary of a country may, in kind and character, be quite common. It is the purpose it serves that gives to it importance, and entitles it to the name of landmark.

From these observations, the landmarks in masonry may be defined as *certain established usages and customs that mark out the boundary line of the masonic world, in its internal divisions and in its external relations to the outer world.*

To pursue this enquiry, it is necessary to keep in view the motive idea and the process of the evolution of masonry. Any one acquainted with it, if at all of a thoughtful disposition, must have observed that its organisation is remarkably well adapted to the object it has in view. This adaptation has been the result of gradual

growth, and has not been the conception of any individual, age, or race.

In the sixteenth century the great religious reformation took place in Europe. Religious forms had become so degraded, and so overlaid with superstition that the human mind revolted from them. The demand for reformation set up a spirit of enquiry and freedom that spread itself in every direction. The light of knowledge moved on the face of the deep of humanity, and a new epoch in history began. Out of old forms and dogmas—theological and scientific—higher and nobler forms were evolved, and human thought and life ascended to a higher plane.

It is in this period the old Craft mason-lodges first appear in history proper. Previous to that, our knowledge of them is of a very meagre and vague character, but, immediately after the Reformation, we find them with non-operative, as well as operative members; and, in some cases, with the majority of their members non-operative. It is scarcely possible to believe that, amid the commotion and upheaval produced by the Reformation in Europe, the influence of its spirit did not penetrate and make itself felt within the inner circle of these old lodges. It seems more than probable that, during the interval between the Reformation and the beginning of the modern organisation in 1717, there was a gradual evolution of the present speculative, out of the old operative, system; and that the spirit of the Reformation was an important factor in this evolution.

Although, in almost every detail, the masonic order has undergone changes from time to time, there is one point on which it has never changed—the central motive idea of its existence—the building of a divine Temple and, for that end, the formation of a human lodge. This idea is no longer that of a material Temple. It has become

idealised and spiritualised. It is no longer of stone, nor is its glory that of King Solomon's at Jerusalem. It is a Temple more glorious still—an Ideal Temple of ennobled humanity, wrought into perfect form and made a dwelling-place for The Most High.

This motive idea has created round about itself our present organisation, and what we call *the landmarks* are certain customs which have been formed and established in the process. To be understood, therefore, all our landmarks must be viewed in relation to the primary motive idea of the Order; and it may be held, as an infallible guide in this enquiry, that anything not in harmony with it cannot be a landmark in masonry.

As of old, the first thing towards the erection of a sacred structure was the formation of a lodge, or workshop, in which the material was prepared and wrought into form fit for the building; so, to-day, the first thing in speculative masonry is the formation of a human lodge, in which to prepare the material for the Ideal Temple.

The conditions of human society at present are not in harmony with the masonic ideal. Hence it is necessary to exclude "the outer world," and to create a new environment. This inner world, or lodge, embodies an ideal of universal brotherhood and peace. It has east and west, north and south, to indicate the world-wide, all-embracing, character of its purpose. Its principles of union are not those that bind ordinary human society, viz.: selfish instinct, interest, and force—they are Love, Benevolence and Truth.

The idea presented to us in masonic symbolism, is that the material for the Temple should be selected from the quarries of ordinary humanity and, in the lodge, worked into the form suited for the building. By degrees, these living stones are prepared and shaped until they reach

the stage of immortal mastership, wherein the rough desires and earthly passions die and disappear, and then, like perfect ashlars, they are raised to their place in the great Temple.

(2) *The Divisions of the Landmarks.*

By some masonic authors, the landmarks have been detailed in a most extraordinary manner. Laurence Dermott in his "Ahiman Rezon" (1756), and a century afterwards, Dr. Mackey in his "Encyclopædia," set down, as landmarks, things which investigation shows could not possibly be such. For a long time, many of the landmarks mentioned by well-known writers were not merely verbal inaccuracies, they were often deceptive inventions. The idea seems to have possessed those authors that fictitious tinsel would glorify the Order, and that the outer world would accept the gilt as pure gold. It is only in recent times that this posing before the public eye has been abandoned, and that investigations into the history of masonry have been conducted on real honest lines. Brothers Hughan, Murray-Lyon, Gould, and others, by their careful researches and unwavering loyalty to truth, have established a new school of masonic literature that commands respect, where the older school received the contempt which it richly deserved.

But while we thus condemn those grandiloquent writers who propagated, without investigation, monstrous fables as masonic history, let us not make the mistake of refusing to give to rational inference its just place. We know in part only, even of those things passing before our eyes. We cannot see all round, and there are things, the existence of which we can only infer. There are many things in history of whose existence we have little proof. Is it not as legitimate for the historian to con-

struct a scene, or a series of events, from one fact, as a physiologist to construct an animal from one bone? It altogether depends on the knowledge and ability of the historian, and we accept his theory in proportion to our faith in him. The dry bones of fact are, sometimes, quite as poor fare as the gaudy plumes of imagination, and the historian who contents himself with the one, creates the appetite for the other.

The landmarks naturally group themselves into *Four Main Divisions*, each of which contains three sections. *These Divisions and Sections* are as follows:—

FIRST DIVISION.

Usages that Mark the Masonic from the Outer World.

- Section A. A secret mode of recognition by its members.
- ” B. The tylings of its lodge meetings.
- ” C. The qualifications of its candidates.

SECOND DIVISION.

Usages that Mark the Degrees of Masonry.

- Section A. A secret mode of recognising the members of one degree from those of another.
- ” B. The tylings of the meetings of a higher degree from the members of a lower one.
- ” C. The conditions of advancement from one degree to another.

THIRD DIVISION.

Usages that Mark the Various Ceremonies.

- Section A. The principal points in "Opening" and in "Closing" a lodge.
- " B. The principal points in "Entering," "Passing," and "Raising."
- " C. The principal points in Consecration, Installation, Foundation-stone Laying, and in Burial Service.

FOURTH DIVISION.

Usages that Mark Official Powers and Duties and Private Rights and Duties.

- Section A. The powers and duties of the Grand Master, and Grand Officers, and of the Grand Lodge.
- " B. The powers and duties of the Master, and Officers, and of the Lodge.
- " C. The rights and duties of private members.

It is not possible here to deal with the landmarks in all their details. We propose rather to make a few observations on those of them which appear to be of greatest interest and a knowledge of which would be most likely to prove useful.

(3) *First Division—Section A.—A Secret Mode of Recognition by Its Members.*

These are usually termed signs, words, and grips, or tokens. Murray-Lyon says (p. 22), "that a century after

the promulgation of the Schaw Statutes (1598) '*the mason word*' was wont occasionally to be imparted by individual brethren in a ceremony extemporised according to the ability of the initiator. *The word* is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwinning, Atcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge. Liberty to 'give the mason word' was the principal point in dispute between Mary's Chapel and the Journeyman Lodge, which was settled by 'decreet arbitral' in 1715."

But that this "word" was more than a word, is evident from the expression "*the secrets of the mason word*," which is found in the minute book of Lodge Dunblane, and in the information contained in the minutes of Lodge Haughfoot in 1707, that the word was accompanied by a grip. Besides this, it is a well ascertained fact that there were signs, words, and grips used as forms of recognition by the members of guilds at a very early period in the Christian era. In the Harleian MS. 2054, date, said to be, 1665, in the form of the oath there are these words: "There is seural '(several)' words and signs of a Freemason to be revailed, &c." Here, the words and signs are said to be several, which means, one would naturally suppose, more than one word and more than one sign. In the Swalwell Lodge Penal Orders No. 8, it is enacted "If any be found not faithfully to keep and maintain the three fraternal signs and all points of fellowship and principal matters relating to the secret Craft, each offence, penalty 10—10—00." In Dr. Plot's account of the Freemasons 1686 A.D., we find the following, "they proceed to the admission of their Candidates which chiefly consists in the communication of certain *secret* signs, whereby they are known to one another all over the nation." In the Diary of Mr. John

Aubrey, R.S.S., under date 1691, we have the following entry, "They (the Freemasons) are known to one another by certyn signs and watch-words." "The manner of their adoption is very formal and with an oath of secrecy."

From all these references, we think it is apparent that "the word" referred to in the minutes of the Scottish Lodges really meant the signs, words, and grips, or tokens. These, no doubt, were the secrets of the mason word referred to in the minute book of Lodge Dunblane. We are all familiar with the use of the word "word" in an extensive way. "His word is as good as his bond." "Your word of honour." "I sent him word of John's coming." In this way we do not mean one word. We also refer to Scripture as the "word of God" and the Prophets of old and the Psalmists, in hundreds of instances, spoke of "the word of the Lord." Then there is the mystic sense of the "word" as used by the Hebrews and also by the Greeks. The Caldee Paraphrasts, the most ancient of Jewish writers, used the word "MEMRA," which signifies the word, in those places where Moses puts the name Jehovah.¹ The evangelist John, whose mental atmosphere was dominated by Greek culture, begins his gospel with the phrase, "In the beginning was the *word* and the *word* was with God, and the *word* was God." But we must not proceed further on this point, although it offers a most tempting field for the masonic student. It is too extensive to be dealt with in any other way than by a special paper, after special study. In what has been said, however, we think it will be readily admitted that the expression "*the mason word*" used in the old records of Scottish Lodges referred to a great deal more than one word, and, in all probability, meant the whole *arcana* of the Craft. It is evident, also,

¹ Cruden's Concordance, Students' edition.

that as far back as written history can take us, this landmark of a "Secret mode of recognition by its members," was as prominent then, as it is to-day, in our Order. But, while this is the case, so far as the landmark generally is concerned, it does not follow that in its details it is the same. It occupies the same position, but the inevitable change that takes place in everything on earth has altered and modified its form, just as a stone landmark would have changed in the course of centuries. As a matter of fact, we know that our words, signs, and tokens have been changed and modified, and some of these changes have been made within the last forty years. But the landmark still stands, as of old, marking off the masonic from the outer world.

This landmark is an indispensable one. As the members of our Order live and mingle with human society generally, it is necessary to have means whereby they may know and distinguish each other from those who are not members. The mode of recognition is secret not by any desire to be secret. It is so by necessity. Without this landmark, how could the plan of masonry be carried out? If the Temple is to be built the stones must be selected, and separated from the rock in the quarries. They have to be wrought into shape in accordance with the plan, and have their distinguishing mark, that they may be known and built together. It must be this, or the whole plan and constitution of the Order must be altered.

(4) *First Division—Section B.—The Tyling of the Lodge.*

The next leading landmark is that of the tyling of lodge meetings. Tyling is the isolating of the lodge from the outer world, and the reason that underlies it is the

same as that we have referred to in the previous section. If the meetings were not "tyled" from non-masons, the secret mode of recognition could not be kept secret, and the plan of masonry could not be carried out. That plan, as previously mentioned, makes the lodge the workshop, where the selected material is to be worked into the form fitted for the Temple. It is, under these circumstances, essential that all unsuitable, unselected material should be excluded, and that all who are admitted should be able and willing to engage in the work. The "tyling" of a lodge is equivalent to the notice you see at the entrance of almost every workshop, "No admittance except on business." It is perfectly reasonable that every precaution should be taken to exclude opponents who would destroy the work and idlers who would hinder it. The workshop must be for workers. The lodge must be for masons.

The tyling of a lodge consists of three Cares. (1) Tyling from the outer world. (2) Tyling from within. (3) Tyling from the neglect and incapacity of office-bearers.

The exercise of these Cares in the Opening Ceremony might, perhaps, receive more attention than it generally does from the masters of lodges. On this point the Grand Lodge, through the Provincial Grand Lodges, might effect a much needed reform. Before beginning this useful work, however, the Grand Lodge would be well advised to inform itself thoroughly as to the aim and object of these Cares, and the best manner of exercising them.

(5) *First Division—Section C.—The Qualifications of Candidates.*

The present qualifications are: "A man, free born, sound in mind and body, of full age, and under the tongue

of good report." Those who are debarred, or disqualified, are "A woman, a man in dotage, or non-age, an atheist, a libertine, and a fool, or imbecile."

On the vexed question of women being eligible in the old lodges for membership there has been considerable discussion. The oldest of the York MSS. (No. 5 in Gould's series) reads in describing the manner of taking an oath, "teneat Librum ut ille vell ille," etc., which means "held the book and he or they," etc. In MS. No. 25, however, which is a translation of the above Latin version, the "he or they" appears erroneously as "he or shee." Referring to the old guilds, Gould says (Vol. i, p. 90), "Not one out of a hundred but recruited their ranks from both sexes." There are many instances where women were freely admitted to membership in these guilds, *but there are no records of such admissions into masonic lodges.* It is true, in the minutes of "Mary's Chapel Lodge" it is written, under date 17th April, 1683, "The whilk day, in presence of Thomas Hamiltone, deakone, and John Harry, warden, and remanant Masters of the mason craft, in corroboracione of the former practise, quwhich was of use and wont amongst them, it is statute and ordained that it shall be in no tyme, or in no wayes, leithsome for a widow to undertake workes or to employ journeymen in any maner or way providing always that they bespeake some freeman by whose advyse and concurrance the workes shall be undertaken," etc. This is the only known record in lodge minutes of a woman being admitted to the privileges of our Craft, and, so far as we are aware, there is no evidence of any admittance to membership, or to a knowledge of the secrets within the lodge. The privileges here granted were purely operative, and the grounds on which they were granted were that her husband had been a member of the Craft, just as to-day a lodge grants an

annuity to a widow, whose claim is based on the membership of her husband. Some writers have expressed the opinion that women were admitted into the old operative lodges, but so far they have not advanced a single proof in support of their theory. On the whole, we may safely assume that, so far as the masonic lodges were concerned, "the lovely dears," as Burns called them, have never graced the tyled precincts of the real mason lodge.

The qualification of "*freeborn*," is referred to in the old MSS. In modern times, especially in America, the application of this landmark has been much discussed. A man may have been born a slave, yet attain his freedom and possess all the qualifications necessary for making a good mason, why should he be excluded? Let us see what the old MSS. say on this point.

The oldest of the British MSS. is acknowledged by the highest authorities to be that known as the Halliwell MS., said to have been written in the 14th century, and apparently composed from the earlier writings. In the 5th and 7th of the Articles of that MS. it is enacted: "The prentes be of lawful blod," and "have his lymes (limbs) hole." "Schal no thef accept, lest hyt wolde turne the Craft to schame." In the Harleian MS. (17th Century) we find, "That no p'son shal bee accepted a Freemason, but such as are of able body, honest parentage, good reputacon and observes of the Laws of the Land." The Buchanan MS. (17 Century) among its Charges contains the following (4) "And, also, that noe Master nor Fellow take any Apprentice to bee allowed to bee his Apprentice any longer than seven years and the Apprentice to bee able of birth and limbs as hee ought to bee." (5) "And also that noe Master, nor Fellow, shall take any allowance, to bee allowed to make any Freemason without the consent of sixe, or five, att the least, of his Fellows, and that they bee free borne and of good kindred and not a

bondman and that hee have his right limbs as a man ought to have." In the Edinburgh Kilwinning MS. (17th Century) we find almost an exact copy of the foregoing. It runs as follows, "And also that no Master nor Fellow take no prentice but for the term of sevin years. And that the prentice be able of birth; that is to say, free born; and whose limbs as a man ought to be." Further on, this is amplified in this way, "And that he, which shall be made a Mason, be able in all manner of degrees; that is to say, free born, come of good kindred, true, and no bondman. And also, that he have his right limbs, as a man ought to have." In the Old Minute book of the lodge Atcheson Haven of date 17th May, 1666, we have "that prenteis be able of birth and linage as he ought to be." "And they that sall be Masones be free born, not a bondman, but of good kindred and have his lyne ("limbs") as a man ought to have."

There are many such records which might be quoted, all varying, more or less, in detail, but, in substance essentially the same. As Bro. Gould wisely observes in his history, "the laws for the guidance of the Craft in King Athelstan's reign, or later, were not intended to be final, but, alterable according to the necessities of the Craft, provided always that the spirit of the society was preserved; hence, the regulations which enacted that the candidates for masonry must be free born and have their limbs whole, were no more absolute and unalterable than were those which required an apprentice to serve seven years, etc."

There is a meaning in connection with the word "free born," which, so far as we have observed, has not yet been advanced. May it not be "free-borne"? Both words have the same root and, three hundred years ago, were written and probably were pronounced in the same way. The word "borne" is the past participle of "bear,"

to carry, and it means carried, or impelled, forward. Thus, the candidate must be “borne” or “born” into our Order freely; and this harmonises with the condition implied in the well-known phrase, “his own free will and accord.” We throw this remark out, not as a settled opinion, but for consideration.

Of Full Age.—We should note particularly that this landmark does not define the age. This is the case with landmarks generally. They leave the details to the discretion of each period and country, according to circumstances. In this country, until a very recent period, the age was 18 years. Now it is 21. In some countries, however, the age is 18. In England in 1721 the General Regulations enacted that “No man under the age of 25 is to be made a Mason.” The age is now 21. Under these circumstances, the practice of obligating a candidate not to be present at the initiation of any one under the age of 21 years, is most reprehensible. It debars him, when visiting a lodge working under a constitution in which the full age is 18, from remaining during the ceremony of initiation, if the candidate is under 21 years. The Grand Lodge, to-morrow, might revert to the 18 years. What then would be the position of members who have been obligated not to be present at the initiation of any person under 21 years? “Verbum sat Sapienti.”

Regarding the question of age, the Old MSS. do not, so far as we have noticed, particularise. They, in some cases, use the phrase “*of full age*,” but nothing beyond that. Each lodge, in the old days, evidently settled this point for itself, as it settled everything not specified in the Old Charges. The framers of the old rules were very wise in many respects. They left a certain elasticity in these so that they might be adjusted to varied circumstances and conditions. In this, we moderns are apt to be very foolish and, in trying to make a cast-metal

law to fit all circumstances and conditions, are very apt to get one that fits none. Let us remember that wisdom allows for variation, and nature never tolerates dead uniformity.

Under the Tongue of Good Report.—It is to be regretted that this landmark is not more carefully observed and respected. We are often more anxious about the fees, than about the character of the applicant, and forget that there are men who are no more capable of being good masons, than a pudding-stone is qualified to become a perfect ashlar. The operative mason cannot make a bad stone good, and hence he carefully selects his material. Masonry does not pretend to change a bad man into a good one, but it will make a good man better, and it requires a good man to be a good mason.

(6) *Second Division—Section C.—The Conditions of Advancement.*

The word “degree” is not to be understood as meaning, when applied to ancient times, what it generally implies to us to-day. It may, or may not, have been associated with special ceremonies and secrets, but it may be taken as absolutely certain that, if so, they were not as we have them now. In connection with the old records the Apprentice, the Fellow, and the Master are names of operative grades, more than speculative degrees; although we hold the opinion that the speculative element was not absent.

Regarding the conditions of advancement from one degree to another we find the following in the Schaw Statutes in 1598:—

“It shall not be lesum to mak the said prenteiss brother and fellow in the Craft, vnto the tyme that he haif seruit the space of vther sevin yeirs after the ische of his said

prenteischip, wt-out ane speciall licenc grantit be the wardeneis, dekynes and maisteris assemblit for that caus and that sufficient tryall be tane of thair worthynes, qualificatioun and skill of the persone that desyris to be mid fallow in Craft." . . . "Providing alwayis that na man be admittit wt-out ane essay and sufficient tryall of his skill and worthynes in his vocatioun and Craft." . . .

Also: "It is ordainit that all fallows of Craft . . . be not admitted without ane sufficient essay and pruife of memorie and art of Craft."

The records of the Lodge of Atcheson's Haven contain a minute on 27th December, 1722, as follows:—

"The which day that companie being convened feinding a great loss of the Entered Prentises not being tried every St. John's day, thinks it fit for the futter (future) that he who is Warden (or any of the Company who he shall call to assist him) shall every St. John's day, in the morning try every Entered Prentis that was entered the St. John's day before, under the penalty of on croun to the box."

In the records of Lodge Aberdeen, 1670, it is ordained "that none of our lodge teach or instruct ane entered prentise untill such tyme as he be perfyted be his intender under the faylzie of being fyned as the company thinks fit, but when his intender and his mate give him over as being taught, then any person hath libertie to teach him anything he forgetes, but if the entered prentise when he is interrogat at our public meetings, forgate anything that has been taught him, in that case he must pay for it as the company thinks fit, except he can prove that he was never taught such a thing and THEN HIS INTENDER MUST PAY FOR HIM."

The minutes of the Lodge Dunblane, in 1725, define the duty of the intender to be "the perfecting of apprentices so that they might be fitt for their future tryalls."

The records of the old lodges have many references as to the testing and examination of apprentices and craftsmen, but we need not labour on a point that is so clearly self-evident in the very constitution of our Craft. It is graduated into ranks, or degrees, and it is laid down as a condition of advancement that the apprentice must show "suitable proficiency in a knowledge of the Craft." The fact that "intenders" or instructors, were regularly appointed in the old lodges to instruct the apprentices and prepare them for their trial, is a plain evidence that there was an examination, or trial. The word, "Passed," in connection with the Craft degree, clearly indicates some trial or examination.

The appointment of instructors has for a century and a half obtained in the Lodge "Peebles," and for a century and a quarter in the Lodge "Leven St. John." Well do we remember the care and devoted attention of our old instructor who was a past master and a master-mason of 50 years' experience. It is our conviction, from a 47 years' connection with the Craft, that the dropping of the ancient office of intender or instructor has been a serious loss which nothing else can make good; and that its resuscitation would be of great benefit to the Order. But, to make it effective, we must also resuscitate the old landmark laid down in the Schaw Statute regarding the "passing" of the Fellow in the Craft, viz., "THAT SUFFICIENT TRYALL BE TANE OF THAIR WORTHYNES, QUALIFICATIOUNS AND SKILL." This condition of advancement, if properly enforced in our lodges, would produce a vast and much needed improvement in the knowledge of masonry among its members.

(7) *Third Division—Section A.—The Principal Points in “Opening” and in “Closing” a Lodge.*

The first point in these ceremonies is that of “TYLING” and it is a matter of regret that there does not exist a clearer idea generally of what it means. As a rule, it is thought that it is simply placing the T. outside. This is incorrect, for that is only the first of “THE THREE CARES” which make up the act of Tyling. But, even this one is not done so CAREFULLY as it ought to be. The direction given to the I.G. is to SEE that the T. is in his proper place, and to do so the I.G. would often require an X-ray power of vision, capable of piercing through an inch deal-board, hanging between two perpendiculars and two horizontals. He uses his ears, and not his eyes, and from certain sounds *supposes* that the T. and no other person, is in his place. The second Care is also often not properly attended to. The brethren should not stand to order like a file of soldiers standing to attention, at the word of command. THE SECOND CARE is the “PROVING.” By “standing to order” he virtually says that all things are in order and, therefore, he should do so cautiously and with knowledge. When lodges were small, and the members all well known to each other, the exercise of this “Care” was not of the great importance it is at present. One good rule to remember in connection with “Tyling” is to see that those present have PROVEN themselves, in a proper manner, *before* the X is given. THE THIRD CARE, seeing that the officers are in their proper places and know their duties—is, generally, fairly well exercised. These three Cares make up what is termed the “Tyling” of the lodge and form the first point in the opening. The other points are the “CONSTITUTING” and “DECLARING.” The purpose of the “Constituting” is not always clearly shown. The ques-

tions are SOMETIMES asked "On what do masons meet?" and "In what do masons meet?" But the PROOF is seldom given that the lodge fulfils the conditions mentioned in the answers, and the PURPOSE of this part of the ceremony is not so plainly indicated, as it ought to be. The "DECLARING" by the Master should be done with a fitting sense of the dignity and responsibility of the act. A perfunctory manner and a hasty utterance often robs the Chair of its authority and lowers the tone of our Craft Ceremonies.

Regarding THE CLOSING CEREMONY, we will only make a remark or two on the somewhat common practice of "Tylng," by exercising the first and second Cares, and even sometimes exercising the third Care in the Closing Ceremony. So much so is this the case that when a lodge is being passed into the second degree, and then raised to the third degree, with the interval of a minute or so, the whole formula is repeated. Does not common sense at once challenge this, and ask for what reason are we slaves to form in this way? If some of our ancient brethren of a few centuries ago returned to this world and visited our lodges they would give a smile of surprise at this proceeding. There may have been a reason for this repetition of part of the opening ceremony at a time when conviviality was so intimately associated with masonry. The lodge was usually called to Refreshment, and an hour or two were thus spent, as many of the members had come some distance to the meeting. This necessarily entailed a relaxing of the usual masonic discipline, and a going to and fro of the members. Before "Closing" therefore, as a precaution, the first and second Cares were again exercised. But does it not seem somewhat absurd that when, or where, these conditions do not exist we should continue to use such a formula? It would be more reasonable to "Tyle," whenever the ceremony of

a degree is about to begin, or when an OB. is to be administered, as to do so when we are going to close immediately after work. If needed at all there is more need in the former than in the latter case. There is no apparent reason whatever to "Tyle" in the "Closing," "Passing," and "Raising" of the lodge, and more especially when that has been done a few minutes previous. After "Opening" the lodge is "Tyled," and the Tyler is at his duty, until relieved in due course.

(8) *Third Division—Section B.—The Principal Points in "Entering," "Passing," and "Raising."*

The Oath or Obligation is one of the most important of the Points in these Ceremonies.

It is a safeguard of the right and privileges of masonry. The worthy only should be admitted to its advantages and, in order to secure these for the worthy, it is necessary that its members should be bound to withhold them from the unworthy. The obligations of masonry do not keep the good from being better. They hinder the bad from doing harm. They do not interfere with the moral, civil, or religious duties of any man and are purely negative in character. They form a covenant of brotherhood and the signs of that covenant are known to masons. There are certain minds who view all vows and obligations with disfavour, if not with horror, and, at various periods in masonic history, the serious nature of the masonic obligations has been advanced as a charge against the Order, by both Church and State. Let us look into this matter for a little, for it is a point of some importance. The claim made by masonry is that it has certain privileges, and that the ONLY known way to preserve these is to obligate those who are entrusted with them. This method is not confined to masonry. It is adopted by

mankind generally. The king takes the oath before he receives the crown. The minister is sworn before he receives his portfolio, the soldier before he receives his colours, and the magistrate before he sits on the bench. In the Church too, solemn vows are required from its officials of all grades. Now, these vows, or oaths, or obligations, call them by whatsoever name you like, are all identical in this respect, they are meant to preserve the Church, the State, or the Society, as the case may be. Taking a common sense view, it will surely be granted that the objectors to these vows, or oaths, have no case UNTIL THEY CAN SHOW SOME OTHER METHOD THAT WILL SERVE THE PURPOSE IN VIEW EQUALLY WELL. But, it may be urged by others, we do not object to a vow, or oath, if it is just and right in itself. Is this the case with masonic obligations? Have they not been overlaid with unnecessary conditions, and useless verbiage? It is to be regretted that, in some places, this has actually taken place. Conditions—all self-evident excrescences—have been incorporated into the form of the obligation. Now, a reference to the ancient charges, and to the minutes of the old lodges, show that certain things, such as attendance, was subject to bye-laws varying in different lodges, but all having a MONEY PENALTY attached. Is it likely, under such circumstances, to have been a part of the obligation? Common sense and modern ideas go together in insisting on a simple form of obligation. It should be solemn, and, to be so, SHOULD BE SIMPLE, PLAIN, AND DIRECT. It should contain only a declaration of fidelity to the secrets, and to the Laws and Constitutions. To attach unnecessary conditions is not only absurd, it is also hurtful to the Order. It should be carefully protected as a solemn and sacred act, and, to keep it so, it must be preserved from all ridiculous verbiage, absurd conditions, and impracticable duties.

In reading the Old Charges, we have been much impressed with the simple and sensible form of the OB. as compared with that now common in some lodges. At present it is often involved, and is sometimes so faulty in grammatical construction that it binds the initiate to the very opposite of what is intended. In the part relating to penalties it is often coarse and offensive, and the astonishing thing is, perhaps, not so much how it has come to be, as why sensible and intelligent masons tolerate it. Certainly, there is nothing more clear in connection with masonic history than the testimony of the Old Charges to the fact that the form we refer to is a modern innovation, and is a monstrous corruption of the old OB. In no REAL masonic document is there found any warrant for it.

Let us see what the Old Charges say on the subject. In the Buchanan MS. (1660 A.D.) we find:—

Par. xxx.—“The manner of taking an oath at the making of Freemasons.” “Tunc unus ex seniorebus teneat librum, ut illi vel ille ponant vel ponat, manus supra librum tunc precepta debeant legi.” (Then one of the old members held the book, and he or they placed the hand above/on the book. Then they were charged with the precepts of the Law).

Par. xxxiv.—“These charges that you have received you shall well and truly keepe, not disclosing the secresy of our lodge to man, woman nor child; sticke nor stone, thing movable nor immovable. Soe God you helpe and his holy Doome, Amen.”

The Harleian MS. No. 1942 (about 1600) has the following OB.:—

Par. xxxi.—“I, A.B., doe in the presence of A.G. and my fellowes and brethren here present, promise and declare, that I will not at any time hereafter by any act or circumstance whatsoever, directly or indirectly, pub-

lish, discover, reveale or make knowne any of the secrets, priviledges or counsells of the Fraternity or Fellowship of Freemasonry, which at this time, or any time hereafter, shall be made knowne unto me. Soe helpe mee God and the holy contents of this book."

The Harleian MS. No. 2054 (17th century) has the following:—

"There is seurall (several) words and signes of a free-mason to be revailed to yu w'ch as yu will ansnt (answer) before God at the great and terrible day of Judgmt. yu keep secret and not to revaile the same to any in the heares of any psn (person) w (whatsoever) but to the Mrs. (Masters) and fellows of the said society of free-masons. So helpe me God."

In the Sloan MS. No. 3848 (1646) we find this OB.:—

"These charges that we have rehearsed and all other yt belongeth to Masonrie you shall keepe to ye uttermost of yor knowledge. Soe helpe you God & by the contents of this booke."

In the Lodge Atcheson Haven Records under date, 1666, we have the following:—

"These are the charges that you have receaved & all others that belong to masons in this book you shall truly keep. So help you God and holy Dome to your power. Amen, so be it."

It seems to us, with these OB's. before us, there is only one course open to all masons desiring the welfare of our ancient institution, and that is to insist that a simpler, more sensible, and consequently, more solemn and binding form shall be substituted, wherever the corrupt form now prevails. The latter has neither the sanction of age, of law, of reason, nor of good taste.

(9) *Fourth Division—Section B.—The Powers and Duties of the Master, and Officers, and of the Lodge.*

It is interesting to note the various changes that have taken place in the offices of a lodge. The minute books of the Lodge of Edinburgh—Mary's Chapel—show that in 1598 the officers consisted of a Warden and a Clerk. There is no record of the office of Master at that date. The Warden was head, or President, and also Treasurer. In 1599 a Deacon was appointed, who acted as President. There were thus three offices, Deacon, Warden, and Clerk. In 1710 the Deacon is called President, in 1713 he is called Grand Master, and, in 1735, Master. In 1712 the Officer is first mentioned and, in 1763, he is named "Tyler." In 1736, there is the first mention of Depute Master. In 1737, we find Senior and Junior Warden, Treasurer and Two Stewards, appearing on the scene. Thus in 1737 the officers were Master, Deputy Master, Senior Warden, Junior Warden, Treasurer, Clerk, Two Stewards, and a Tyler. In 1739, mention is made of an "Old Master," and, in 1798, the name is changed to Past Master. In 1759, a Substitute Master first appears in the Minutes. In 1771, a Master of Ceremonies; in 1798, a Chaplain; in 1809, Deacons; in 1814, Standard Bearer, and indoor and outdoor Tylers; in 1836, Architect; in 1840, Jeweller; in 1848, Trustees, and in 1865, Director of Music. The Clerkship was originally a life appointment, and was so up to 1752.

From this survey, it will be seen that from 1598 to 1865—267 years—practically the whole array of offices now so common have been formed, and that previous to that time the whole management lay in the hands of two officers, viz.: a Warden and a Clerk.

While this was the case in the individual lodge referred to, there is evidence of officers of a superior rank, whose

duties were to supervise the lodges generally. Thus, at the end of the 16th century, we find a "Principall Warden and Chief Maister of Maissonis" for the purpose of regulating the affairs of the Craft. Among the first acts of King James the First (of Scots) a "Daekon or Maister-man" was appointed to protect the community against the frauds of Craftsmen. By enactment of the Parliament which sat in Perth, in March 1424, the nomination of their Deacons was vested in the Craftsmen themselves. Queen Mary restored the office of Deacon and confirmed the self-government of the trades and their rights. In 1590, King James ratified the appointment of Patrick Copland of Udaught to the office of "Wardene and Justice" over the masons in the counties of Aberdeen, Banff, and Kincardine. The Schaw Statutes, in 1598, show that under the crown there was an office of Warden general, who had jurisdiction over all the lodges in Scotland. These Statutes provide for yearly elections, amongst other things, in the lodges. That these Statutes were no sham is shown in the minute book of the Lodge Edinburgh, wherein is recorded the trial and sentence passed in the case of John Brown, the Warden of the lodge. The minute in question runs thus:—"The aucht day of Juny the zeir of God 1600 yeirs, ye prencipall warden and cheiff maister of maissonis, Wm. Schaw, maister of werk to ye kingis ma'stie, comperit at Halerudhous, ye day forsaid wt ye haill maissonis of ye Ludge of Edr. and ye laird of Aichinlect, and fand Jhone Broune, Warden of ye Ludge of Edr.," etc., etc. The sentence was a fine for contravening an act.

There is at present a tendency to limit, by Grand Lodge Law, the service of a Master of a lodge to one year. This is certainly a trespass on the ancient landmarks and on the rights of a lodge, and, so far as we see, has no justification in sound utility or reason. There are, unfortu-

nately, in our Order as there are in every society, men whose views of things are essentially selfish. They take all they can get in the way of honour, or of profit, and give as little as possible in return. Their ambition is not to assist our institution out of any regard for the interests of humanity. They seek office to suit their own selfish aims, or to gratify their vanity by a grand title, and a fine display of paraphernalia. They want cheap glory and hence the earnestness with which they advocate a law of limited service. Now, it may not do very much harm to limit the term of office in a Grand, or Provincial Grand Lodge, for these offices are to a great extent ornamental; but, in a regular working lodge, such a rule might do incalculable harm. The conditions of every lodge are not the same. What may suit one may prove harmful to another. A town lodge, with a large active membership, and a small country lodge are placed in entirely different circumstances.

THE RIGHT OF EACH LODGE TO ELECT AS MASTER ANY ONE OF ITS MEMBERS WHO HAS THE REQUISITE SKILL AND KNOWLEDGE is a prominent and ancient landmark. No man, however excellent his capacity may be, can do full justice to himself, or to the Craft, in one year or even in two years. To fill the chair of a mason lodge, thoroughly and efficiently, is no light task. Even a man of ability and enthusiasm is only beginning to feel himself at home after twelve months' occupancy. At the end of two years, he is just mastering the meaning and the plan of the work, and it is only in the third year that the Craft will begin to get the full benefit of his services. This refers only to men of capacity and enthusiasm. Those who have neither of these qualities should never be in the chair, and, if ever they unfortunately get there, then the sooner they are out of it the better. But, as the law exists, the lodge can protect itself from an incapable Master by not re-electing

him, and it can encourage and show its appreciation of a capable Master by giving him another term of office. The proposed law, on the other hand, would deprive it of the services of a capable Master just at the time when he was beginning to be of most value to it.

The limiting of the service in the chair is advocated by the argument (if we can dignify it by the name of argument) that the honours should go round. It assumes that every member possesses the qualifications necessary for the office, or rather, that no qualifications are needed for it. Now we may have doubts as to the wisdom of the proposed rule, or of the old system, but of this we may be perfectly certain, a more unmasonic, or unreasonable, argument could scarcely be put forward in support of any proposal. "Send the honours round. Why! of course! send the honours round," cries Bro. Bisbuz—"I am not going to 'learn to labour and to wait.' I have as good a right to have R.W.M. and P.M. to my name as any one. Limit the term of office to one year, yes, send the honours round; I don't see why I should prove myself worthy of it, I want it as soon and as cheaply as possible. The highest interests of masonry and its beautiful symbolism can take care of themselves. Send the honours round! Any one can surely fill the chair, and, as for the lodge-work—hum—well, we'll manage somehow—send the honours round!"

Well, do you think this is the way to enhance the honours of masonry? Will you raise the value of diamonds by making them as plentiful as chuckie stones? Instead of a law restricting the term of office, would it not be better to have one enacted that all candidates for the chair must first pass a strict examination before a Board established for that purpose? THIS would be an honour, but, perhaps, it would not send the honours round.

CHAPTER II

MISCONCEPTIONS REGARDING THE LAND-MARKS

(1) *That the Landmarks are Fixed and Unalterable.*

A PROMINENT and prevalent misconception regarding the landmarks is, that THEY ARE FIXED AND UNALTERABLE. This arises, no doubt, from the severe penalties that were attached to unlawful interference with the old material ones, and perhaps, in a special way from the language of the Mosaic law on the subject. “Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance” (Deut. xix. 14). “Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen” (Deut. xxvii. 17). These, and other verses from Holy Writ are often put forward to justify the assertion that landmarks are fixed and unalterable. It is thereby *assumed* that the landmarks of masonry and those referred to in the Mosaic law are, at least, analogous if not identical. That this is *not* the case, it would not be difficult to prove. Assuming, however, that the Mosaic law is applicable to masonic landmarks, where is there anything in these laws declaring landmarks to be fixed and unalterable? The law forbids you removing *your neighbour’s* landmark, on the same principle that it forbids you removing his goods or cattle. But it does not forbid you removing *your own* landmark, so long as that does not affect your neighbour, nor does it thereby declare landmarks to be fixed and unalterable. As a matter of fact landmarks have often been altered and renewed. There is no law prohibiting you from re-

moving your landmark. It only forbids you from removing your *neighbour's*. If you and your neighbour agree to remove a mutual landmark, there is no law against that. It may become the mutual interest of two nations, or two persons, to adjust the boundary line between them. In that case, the old landmarks are removed and new ones are set up. These come under the same laws as the old ones and have all their authority.

Such being the case with civic landmarks, to what extent does this apply to masonic landmarks? The analogy between these two, like all analogies, is not perfect. Not being the same, there must always be a point where the analogy ceases. In the present instance there is an important difference. The civic landmarks are set up with the mutual consent of the parties whose territories they mark out. The masonic landmarks are set up by one party—the masonic society—to mark out what it *alone* declares to be the bounds of its authority.

As the landmarks of masonry belong solely to the Order and are for the guidance of its members only, it naturally follows that the laws applicable to civic landmarks are not always applicable to masonic landmarks.

In almost every detail of its constitution and ceremonies, masonry has changed from time to time. In the beginning of the eighteenth century these changes were almost revolutionary in character and, if we take the trouble of going over the records of the Grand Lodges of England and of Scotland since their formation, we will find, almost in every year, some alteration and, at times, the removal of landmarks.

The following are some of the changes made in the Laws and Customs of the Craft since the beginning of the eighteenth century:—

- (a) Altering the term of service for Apprentice and Craftsman.

- (b) Excluding Craftsmen from having voice and vote and from holding office in a lodge.
- (c) Altering the age of a Candidate.
- (d) Ceasing to appoint "Intenders" or "Instructors" for Entered Apprentices.
- (e) Advancing an Apprentice or a Craftsman, without "*trial and proof of skill.*"
- (f) Introducing a new form and mode of OB.
- (g) Introducing new pass-words and tokens.
- (h) Altering the mode of "Preparation."
- (i) Changing the "Knocks."
- (j) Changing a Trestleboard for a Cushion for the Three Great Lights.
- (k) Changing the names of the offices and making new offices in a Lodge.
- (l) Establishing Grand Lodges.
- (m) Establishing Provincial Grand Lodges.
- (n) Introducing Diplomas.
- (o) Introducing new Degrees.
- (p) Introducing Annual Contributions from members.

(2) *That the Landmarks Fix the Lodge Ceremonies,
Verbatim et Literatim.*

This is the worship of the letter—a cult common to every age and people, and from which we can scarcely expect the members of our Order to be free. Forms and ceremonies seem to be needful for humanity and, while they often degenerate into mere twaddle, they are, on the whole, a kind of useful moral drill and discipline. The free soul may be above them, but how can it express itself without them? It is above them only as the musician is above, yet breathes his soul through, his instrument. They are valuable, only in so far as they have the spirit of truth within. The mere words and letters are

of no permanent importance, yet, often, these are put forward as the all in all, while the sense and spirit are left unheeded.

Within the masonic order the devotees of the letter constantly use the phrase, "the ancient landmarks" as a fetish. They demand the observance of a certain routine, without regard to progress; the use of a certain form of expression, without reference to sense, and even sometimes to grammar; and the repetition of certain statements, without respect to historical truth, or to the real plan and principles of masonry. You may break the spirit of all the commandments and be honoured, but hanging and quartering is too good for you if you break a single letter of the Law! "You may eat and drink in your house and make a beast of yourself on the Sabbath," practically said the Pharisees of old, "but you must not, however hungry, pluck the ears of corn standing in the fields." Well did the Gentle One of Nazareth say, "The Sabbath was made for man, and not man for the Sabbath." In the same way we should remember that the landmarks are made for masons, and not masons for the landmarks.

In the second degree we are told that masonry is "a progressive science." How can this be if everything in it is fixed and unalterable? The absurdity of the idea that our rituals are fixed word for word, and letter for letter, can, perhaps, be best realised if we ask those who hold by this notion, "why do you not 'work' in Hebrew? According to your own reasoning you should 'work' in the language of King Solomon and the builders of the Temple. What right have you to introduce such a modern innovation as the English language into the work of masonry? Is this not breaking the *ancient* landmarks of the Order?"

To lay down the dogma of a literally correct form of

ritual is to wander into a hopeless bog of contradictions and absurdities. Is there such a thing as literal correctness? Language changes like everything else. The English of Chaucer is not the English of to-day, and the words of to-day will not be those of two centuries hence. Not only the words but ideas also change. The truths of our symbols may be eternal, but the expression of these truths will only correspond with the ideas of those who express them. The ideas of men previous to Galileo never comprehended the Earth as a globe circling round the sun. To the men of 1717, the word "evolution" contained a limited and meagre conception. To-day, it contains a universe of thought. What meaning had "the liberal arts and sciences" and many other words then? As our knowledge extends, our language becomes more comprehensive. He, who has never seen a building greater than a clay biggin, has a limited idea of what the word "architecture" means. From these considerations it appears that to fix the words would not fix the meaning, and we must change the words if we are to retain the sense and meaning. It is the spirit and the truth underlying our symbols and ceremonies that our landmarks have to preserve—not phrases and words—and they never have determined, and never can determine, the mere verbal expression.

But a further question arises in connection with this misconception, which of the various existing forms of the ordinary ritual is the right one? You will scarcely get two lodges alike in expression and idea. Who is to determine what is the true form? Many brethren are much exercised on this matter, and there is an inclination, with some, to get a hard and fast ritual enacted by Grand Lodge Law. There could scarcely be anything worse than this for the best interests of our Order. There may be certain inconveniences in variation but

these are nothing to the evils of a hard and fast ritual. Such a ritual goes right in the teeth of natural law. Variation and differences in form and expression are real advantages. Would you have every blade of grass and every flower and tree fashioned in one mould? Do you think this would improve God's work? Where, then, would be the beauty, delight, and education of its infinite variety? Dead uniformity is slavery. It is a curse to freedom, development, and individuality. We have at present several variations in the form of our ceremonies. Let us thank Heaven it is so. We cannot, and nobody can, say which is the correct form, and for this, also, may the Lord make some of us truly thankful. As in nature, so in masonry, the law of natural selection will at last prevail. That which is best fitted for existence will survive, and the form that best expresses the highest truths contained in our symbols and ceremonies will ultimately be preferred.

It may be of interest now to enquire:—

(3) *How Misconceptions Have Been Formed.*

Various causes have combined to form and to propagate them. The loose use of the word "landmark" has been the greatest cause. It has been bandied back and forward, and used in almost every possible way, without regard to its meaning. In human nature ignorance and arrogance are often associated. When a man has no proof, nor reasonable argument, he resorts to loud assertion. Hence, we find the landmarks are often loudly declared to be contrary to things with which they really have nothing to do. Some masonic writers, also, have written on the subject in such a grandiloquent style, that it is not surprising to find ordinary members of the Order having misconceptions regarding them. These writers

have not only failed to define what a landmark is, they have implied that it is what it is not. They have claimed for the landmarks what theologians claimed for certain dogmas—*infallibility and eternity*. These loose assertions, through indifference and ignorance, have been allowed to pass almost unchallenged, and thus the prevalent misconceptions have been formed.

Besides the indifference and ignorance of the members generally, there were other circumstances favouring these misconceptions. The idea of masonry having been always the same “from time immemorial” captivated the imagination. Masonic orators rolled it as a sweet morsel under their tongues. Even sensible men winked at the fallacy because of its flattery. The vanity of human nature was tickled at belonging to a society untouched amid the crash of empires and the course of centuries. Peoples and dynasties had flourished and decayed, religions had come and gone; the solid frame of earth itself had altered its features; but, amid this changing universe, changeless only stood this mystery of mysteries.

There are certain members of our Craft, when they see or hear anything in a lodge which, to them, is new, cry out that it breaks the ancient landmarks. They may not have very clear ideas of what the landmarks are, but they resent anything being put forward as masonry which *they* do not know. They know *all* about masonry and, therefore, anything not known by them cannot be masonry. Brethren, the man who knows all about masonry lives not on *this* planet. Beware of the man who pretends he knows all about anything. You will usually find he really knows very little. The more a man knows, the more he discovers the greatness of his own ignorance and, the more learned a mason is, the less is he inclined to assert anything about the ancient landmarks.

There are other brethren, than the all-knowing ones,

we have just referred to, who object to any change through a weak fear that the slightest alteration would give an opening to a flood-tide of fantasies and rubbish, before which every landmark of our institution would be swept away. This fear makes them oppose change in every form. Reason may tell them that certain changes are improvements, but they will not discuss the matter. They take refuge behind "the ancient landmarks," and there they remain. Those who adopt this attitude are men whose minds are constitutionally hyper-conservative. In moderation, these perform an important service to any society. They prevent it from being driven hither and thither with every wind, and give it solidarity. But the constitutionally conservative and the constitutionally progressive mind, to be of real benefit, must be governed by intelligence. There is a time for all things. A time to march and a time to halt. A time to grow and a time to ripen. Each stage must fulfil its purpose. The halt must be no longer than is necessary to recruit the exhausted energies, and to replenish the scanty stores. When it goes beyond that, it becomes laziness and cowardice. The march must have a clear objective and must be conducted with care and order, or it will be the rush of a rabble and will result in disaster. Above all, halt and march must be considered as incidents in a great campaign for a great purpose. It is not sufficient to cry out against anything that it breaks the landmarks. We must be prepared to show what landmarks it breaks. Intelligence must govern us, not childish fears; for, it not infrequently happens, that those who cry loudest about the landmarks know least about them.

CHAPTER III

THE LANDMARKS AND PROGRESS

(1) *The Landmarks No Hindrance to Progress.*

A TRUE knowledge of the landmarks makes for progress, and prevents innovations. The desire for progress should not swell into disregard of them, nor respect for them sink into superstitious worship. They conserve and preserve the fundamental features and primary principles of masonry, and are not antagonistic to its development. If we wish, then, to further it, we can best do so along the lines of the landmarks. The field embraced within these lines is a wide one. It contains subjects in close relation to scientific and philosophic truth. It touches human knowledge and faith at so many points that scientific research and philosophic study can be utilised without, in the slightest degree, trespassing on any of the landmarks.

Thought cannot be fettered. Can you mark off and subdivide the ocean, or the sky? How much less can you restrict and confine into various spheres the vast domain of thought. There are different sciences and various schools of thought, but, who would dream—even were it possible—of isolating each by itself? The discoveries of the geologist are interesting to the astronomer, and those of the astronomer are helpful to the geologist. The facts of physical science are of value to the philosopher, and the reasonings of the philosopher are important to the physicist. Is it possible then to isolate masonry in the region of thought? No, it is neither possible nor desirable. The web of our thought,

to-day, is woven with threads spun by all the ages. Every truth, the moment it is uttered, becomes the property of the world. The wisdom of Solomon and of Plato, the Psalms of David, the plays of Shakespeare, and the songs of Burns, belong to humanity. Surely no sane man will venture to assert that the landmarks are meant to debar masonry from all the rich stores of thought that lie at the services of the human mind.

Let us take an illustration from Nature. We eat bread, made of the corn that grew out on the hillside and, through a wonderful process of digestion and assimilation, it becomes flesh and blood, becomes part of us. It makes no difference in the form of our bodies and we have the same bones, muscles, nerves, and features as before. So masonry may assimilate new substance in harmony with its system and derive fresh life and strength therefrom. As the form of our bodies are to us, so are the landmarks to masonry. It is not, then, as ridiculous to condemn any thought, which, by virtue of its affinity to masonry, may have been introduced into it, as it would be to cry out against the corn of our bread, because it grew *outside* and not *inside* of ourselves. The human body does not object to food, fresh food, nourishing food. What it objects to is *poison*—that which does not agree with its constitution. The object of masonry is to build up and unite humanity, and all knowledge and truth that will further that work should be utilised. If the work of the Temple is to progress, old and unserviceable scaffolding must be replaced by new and improved material. The important thing is not the scaffolding but the building. If we prohibit the introduction of fresh thought and expression into our “lodge work”—notwithstanding the propriety and beauty of such—if we only repeat in a lodge what we have heard in a lodge; only cultivate the tongue and not the soul, the

memory and not the mind, then we abandon the plane of thinking immortal souls, and place ourselves on the level of parrots and magpies.

(2) *The Teachings of History and Nature.*

What does the voice of history tell us on the subject? If there is a truth in human experience more prominent than any other, it is this—the institution that moves not with the progress of the world; that gives no room for the exercise and expansion of the faculties with which wise heaven has endowed us; that fetters the mind by forms and dogmas insincere and effete—such an institution will inevitably fall out of touch with the march of humanity, and sink into the horizon of the past. How has masonry itself come down the ages? Why has it continued to exist while revolutions of blood and fire, changes of thought and conditions, have practically altered the world? Why? Because it changed to meet the changing conditions. It developed fresh forms from time to time in accordance with its environments. As architecture passed from one people and one age to another, always altering yet ever retaining its great characteristics, so has masonry come down to us. Far back in history Temples were built for the mysteries of the gods. In Egypt and Assyria, in Judea, in Greece and Rome, men were banded together for the building of these. Down through the Middle Ages, in Europe, similar bands of men moved from place to place erecting sacred structures. From the last sprang the old Craft lodges, out of which, at the beginning of the eighteenth century, arose the unique and in many ways wonderful organisation of Free and Accepted Masons. Are we to consider that the law of Progress and Evolution ceased in 1717, and that everything is fixed for ever since? It

was as natural, in the conditions of 1717, that masonry should take a new form as that the bird should emerge from the egg, or the plant from the seed. The idea involved in the lodge work of the Middle Ages was a material structure, sheltering peace and brotherhood amid the strife and bloodshed then prevalent. The idea evolved in the lodge of to-day is the same but, instead of a material building *for* men, it is to be a spiritual building *of* men, united together in the bonds of a universal brotherhood.

As in history, so in nature, we are taught at every step and turn that Progress is a necessary condition of existence. The essence of real life is—

“To act that each to-morrow
Find us farther than to-day,”

and, if masonry is to be a factor in creating a noble future for our race, we must not be content to learn only the truths of the dead past, we must also master the knowledge of the living present. We must prove ourselves to be, what we sometimes proudly style ourselves, “the sons of Light,” and assimilate into our “Lodge-work” the truths of modern thought and research. Unless we do this, all our forms and ceremonies may be as old and as interesting as an Egyptian mummy but, for real work in the world, they will be quite as useless. Everything around us indicates the necessity of progress. The voices of nature everywhere, on land or sea, in the heights of the heavens above us and in the depths of the earth beneath us, proclaim in a universal chorus, “Stagnation is death”; and death himself bows and whispers, “it is worse, it is sin.”

The universe moves forward to a plan and purpose. The process of evolution never ceases. We must either obey the law of life by moving on, or die. As the

operative triumphs by obedience to law, so must we work ever onwards and upwards. Every institution must justify its right to live by right living. It must appeal to man by what it does for mankind. It must fulfil some function of existence if it is to exist. We may cheat ourselves and our neighbours, but the All-Seeing is also the All-Mighty, and He cannot be circumvented. Shams are an insult to God and nature will not tolerate them. Bombastic cant and pretentious claims to hidden lore and secret science are as offensive to common sense as they are repugnant to common honesty. An institution resting on nothing but its past, is a mummy, not a living body. Are the foregoing remarks applicable to masonry? We are sure it is vibrating with life in the present and pushing its hopes forward to the future? Does it not live too much in the past? Are not its members apt to treat it as a kind of light comedy, full of gaudy illusions, as the outer world, in many quarters, considers it to be? He who makes masonry a living, working, reality in the world is the real mason. There are too many of the cheap tinsel-show kind, who think if they can decorate themselves with jewels up to the 33rd degree, they thereby prove themselves good Craftsmen. Decorations are only valuable when won by honest service, and all these shams have got to go to their own place before masonry can become a real, living, effective, moral force in the world. Does it not often seem to be more engaged in building a play-actors' booth than a sacred Temple?

(3) *The Temple of Brotherhood and Peace is the Great Landmark.*

From the womb of the operative system, speculative masonry has sprung, and found a new and nobler sphere

of existence. So far, it has but passed through the period of childhood and its full maturity is yet to come. It is true, the vast proportions of its Ideal Lodge have been almost already realised, and the east and west and the north and south, within the walls of every little lodge-room, seem no longer a display of conceit and vanity, but represent a great materialised fact. It has spread itself everywhere, until we can say in truth, "it extends from east to west and embraces every clime between north and south, it encircles the globe and surrounds the poles, its golden chain of brotherhood unites every portion of the human family, and its light beams wherever civilisation extends." But not yet has it become fully conscious of the great work—the grand mission for which the centuries have prepared and preserved it. The dawn of manhood is just breaking and it is slowly awaking to life and duty. Dimly beginning to realise its power, it is restless. The eternal questions of the "why" and "wherefore" of existence are pressing themselves on its attention. Why is it here, in this world of selfishness and strife? Wherefore has it been, amid war and incessant conflict, developed along the lines of peace and love; and so marvellously moulded and developed that in every land it is now known, and by every race made welcome? Has all this been done that it may live for itself alone? No, there, on its Trestleboard is the Plan of the Great Architect and its mission is to work out that plan. Out of the rough hard quarries of quarrelling humanity it has to build a Temple of Brotherhood and Peace. This Temple is the great landmark—the highest and grandest ideal of masonry. To build, strengthen, and beautify it, we must bring in the aid of all the arts and sciences, apply every resource that civilisation and progress can give us, and exercise all the powers and gifts with which we have been endowed. What nobler

work could we be engaged in, brethren? Yet, how far are we, as a rule, from understanding it? We seem to be groping in the dark. Yet, it is ignorance more than unwillingness that hinders the work. Like the ingenious craftsman at the building of the Temple at Jerusalem, we appear to be without plan and instruction, while, in reality, our plan and instructions *lie in the work itself*. Like him, let us go to work and *find out* what is needed for the building. Then, like him also, we will some day have our reward, and will gratefully exclaim, "Thank God, I have marked well."

"Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not."

APPENDIX

APPENDIX

PART I: THE MISSION OF SPECULATIVE MASONRY

The Law of the Square in the Cross, p. 59.

The Tau Cross, or sign of regeneration, “is mentioned by Ezekiel (ix. 4, 6) as the ‘mark (Tau) set upon the foreheads of the men’ who were to be preserved alive.”—See Kitto’s *Biblical Cyclopædia*—under the heading of *Egypt*.

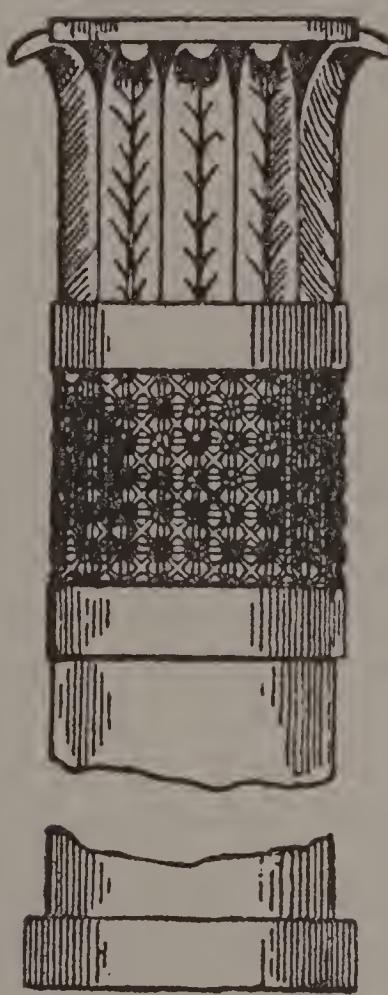
The Temple of King Solomon, p. 108.

There has been considerable discussion regarding the equivalent of the cubit in modern measurements. The Rev. W. Shaw Caldecott, M.R.A.S., in his work on “*Solomon’s Temple: its History and its Structure*” holds the view that there were three kinds of cubits used in the measurements of the Temple, and its vessels and altars. These were “1. Cubit used in the plotting of the Temple Courts, $1\frac{1}{2}$ feet or 18 inches; 2. Cubit used in the erection of the Temple buildings, 1 1-5 feet or 14.4 inches; 3. Cubit used in the construction of the figures of cherubs, the golden and silver vessels, and gold-embroidered veil of the Temple, $9/10$ foot or 10.8 inches.”

Whether this author is right, or not, in this arrangement of measurements, founded on the Senkereh Tablet discovered in 1850, we will leave more competent judges to decide. In our measurements we have taken the cubit at 18 inches, and based our calculations thereon.

The Pillars, pp. 110 and 111.

Regarding the appearance of these there have been numerous representations. Those common to masonic literature seem to us far off the descriptions given of them, and from the character of the pillars known to



have been in general use in the East in ancient Temples In King Solomon's time. Those given in ordinary literature on the subject that have come under our observation, are, also, in our humble opinion, not in accordance with the specifications given nor the character of the architecture of the period. For the satisfaction of interested readers we venture to produce a representation of what we conceive those pillars to have been from the descrip-

tions given and from the discovered remains of the architecture of the East, about the period of the building of the Temple.

PART II: THE EVOLUTION OF SPECULATIVE MASONRY

(1) *The Historical Difficulties*, p. 133.

In attempting to trace the Evolution of Speculative Masonry, the author was fully conscious of the difficulties surrounding such a task, and his inability to overcome them in a satisfactory manner. After fixing on this subject, he found he had somewhat foolishly committed himself to a very intricate historic problem, and that, for even a very superficial treatment, it would require a much wider and deeper knowledge of history than he possessed. As in nature, all things in history are more or less interrelated; and he soon discovered that the stream of modern Speculative Masonry has received contributions from far away sources, and through diverse channels. The Ancient Mysteries, the Roman Collegia, the Medieval Guilds, the French Companionage, the German Stein-Metzen, and the Old British Craft Lodges, all present to us a strong family resemblance to each other. He also found that to read up and analyse the best authorities, on the points having a bearing on the subject, would demand more time and energy than he had at his disposal. Fortunately, he had "The History of Freemasonry," by Bro. Robert Freke Gould, at hand, and found therein the most comprehensive, careful, and critical compilation on the subject that he has yet seen. Every authority of note, seems to have been consulted; every record, referring to the subjects treated, appears to have been ransacked and utilised; so that its

history is a veritable "El Dorado" of masonic information. From it he has taken the greater part of his data, and if the reader should in any way be benefited by these Lectures on the Evolution of Speculative Masonry, for that benefit he is indebted far more to Bro. Gould than to the author. But, while this is so, do not let it mislead you into thinking that the views and inferences he has put before you are those of Bro. Gould. That would be very ungracious, as well as audacious, on his part; and would be a sorry acknowledgment of his indebtedness to him.

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